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The Romance of the American Camp Meeting

JOHN FRANKLIN GRIMES



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THE ROMANCE OF
The American Camp
Meeting

BY
REV. JOHN FRANKLIN GRIMES,
D.D., Ph.D.

GOLDEN JUBILEE ETCHINGS OF THE LANCASTER
ASSEMBLY AND CAMP MEETING, 1872-1922
ILLUSTRATIVE OF THE CAMP MEETING AS AN
AMERICAN INSTITUTION



CINCINNATI
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DEDICATION

To our faithful forbears who felt the lure and heard the call of God to worship in the wild, who, while promoting summer evangelism under the trees, evolved the Christian Community whose idealism is set for the conquest of the world and for the glory of the Christ who redeemed it.

1872 - 1922

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Origin of the Semicentennial Celebration

AT THE Annual Meeting of the Lancaster Assembly and Camp Meeting Association, August 8, 1919, the Secretary of the Board of Trustees directed the attention of the members present to the fact that in 1922 this institution would complete its first half-century of notable achievement, and urged immediate action looking toward the appropriate celebration of the event.

After the Association meeting the Board of Trustees convened on the balcony at the Hotel Woodside and adopted tentative plans for the celebration, to be submitted to a called meeting of the Association. This special meeting was held on the platform in the auditorium on Sunday evening, August 16, 1919. A resolution was then adopted by unanimous vote, approving the proposition to hold a semicentennial celebration. A similar resolution was adopted approving the tentative plans submitted and pledging the members of the Association to loyally support the Board of Trustees in their endeavors to achieve the success worthy of the Institution and of those whose devotion and sacrifice made it possible.

Before the close of the session of 1919 the Board of Trustees instructed its president, Lou E. Eyman, to appoint a Semicentennial Celebration Commission. He appointed the following: John F. Grimes, Chairman; Frank E. Wilson, Secretary; Homer H. Wilbur,



BOARD OF TRUSTEES



Rev D.H. Jemison



B.F. Linville



Rev. A.L. Madden



Wesley Montgomery



A.B. Viereborn



Rev C.E. Turley



Rev H.H. Wilbur

BOARD OF TRUSTEES

THE AMERICAN CAMP MEETING

Randolph M. Fountain, and Charles E. Turley. To the above the Board added the name of Lou E. Eyman.

This Semicentennial is both a celebration, as it relates to the past, an inspiration, as it points to the future, and a revelation, as it demonstrates in its history and present-day function that the camp meeting is a distinctive American institution.

This celebration is the result of many conferences of the entire Board, the prayerful planning of the Commission, and of the self-sacrificing devotion and exceptional administrative ability of the business manager, Frank E. Wilson.

As an integral part of the celebration plan worked out by the Commission, this volume is offered to the public, with the prayer that it may point the way to meet a real need of the world in God's first temples, the mountain-top and the leafy grove.



FRANK E. WILSON

FOREWORD

THE American camp meeting is unique. It is a phenomenon of Christian activity which has had very much to do with breathing into the American State the breath of life, so that it became a living soul.

If the American camp meeting is not the mother of our Christian idealism it has at least created the atmosphere in which that idealism could be born, and the nations of men are fast reaching the conclusion that this idealism is the hope of the world.

Primarily, this story is concerned with the Lancaster (Ohio) Camp Meeting, but it is typical of them all. The historic background as traced in these pages enables us to appraise and evaluate this truly American institution. The difficulties surmounted, the problems solved, the spiritual urge, the atmosphere of



END OF THE TRAIL FROM THE STATION

THE AMERICAN CAMP MEETING

romance, the endeavor to make progress in being *with* the world but not *of* it, are all so truly illustrative of this distinctive movement in America that we have ventured to call it "The Romance of the American Camp Meeting."

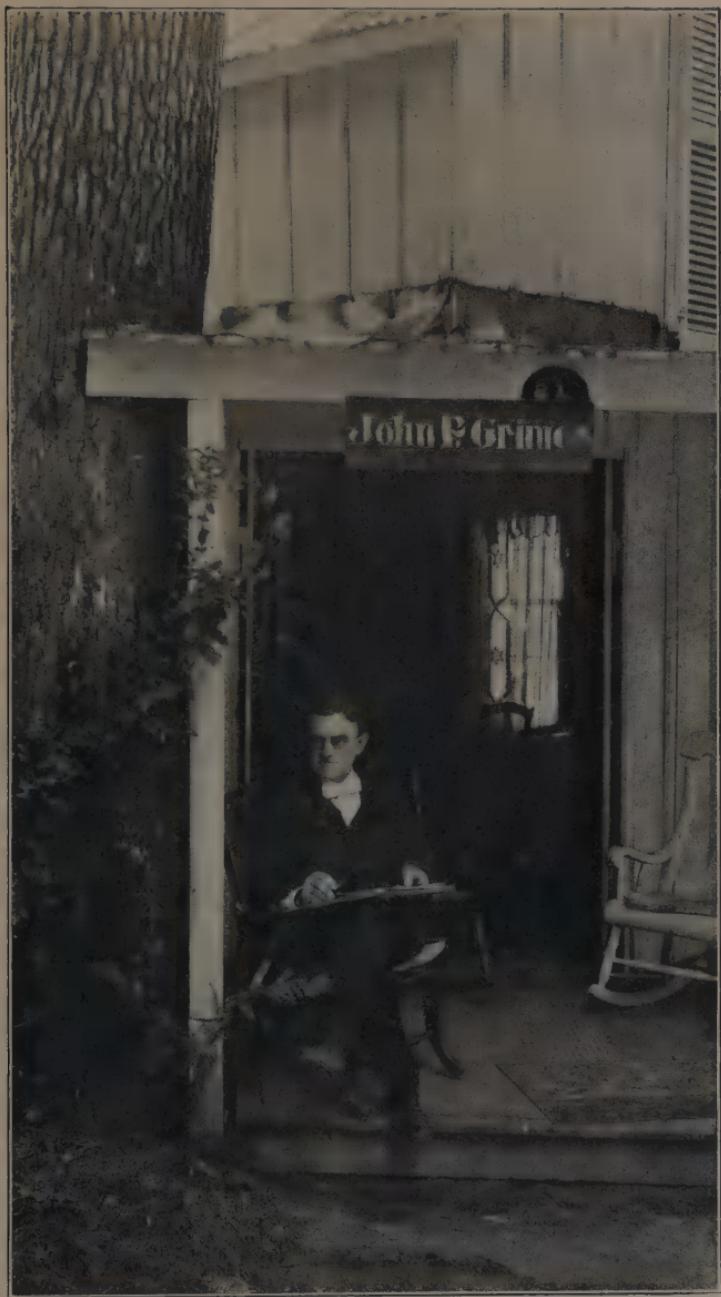
It is confidently believed that this story will make manifest the past, present, and future of Summer Assemblies and Camp Meetings, and that they meet a universal want, a real need, affording the necessary lift to the life of the world.

What we here record is of necessity fragmentary and incomplete—the truth, but not the whole story. The author is indebted to the faithful labors of Lou E. Eyman, the beloved president of the Board of Trustees, for most of the historical matter of the earlier years of the Golden Jubilee period.

Some thirty years ago the Rev. S. A. Keen, D.D., of sainted memory, rendered a distinct service in preparing a brochure called "Forest Chronicles." This, with such records of the Association and Board of Trustees as have been preserved, together with the kindly verbal contributions of venerable friends which could be verified, have made possible whatever of historical value may be found in this book.

Often have we cried as we have vainly sought for the facts for the complete record, "Oh, that the trees that have sentinled this sacred mountain might break forth and speak of those who, across the years, have moved amid these forest aisles and have gone forth in all the world to speak the things they here have learned of the Truth that is for the healing of the nations!" But the voices came not, and for the completed story we must 'bide the Lord's own time and the Eternal Future's full revealing.

J. F. G.



LISTENING



CIRCUIT RIDER

God's message to men from far Galilee
Came ringing the ages through;
It came with the dawn from over the sea
In the path of the trackless blue.
It came with the winds of the Western world,
It came with the breath of prayer;
It came with the flag to the breezes unfurled
When our fathers had floated it there.

Early Etchings, and the Rise of the American Camp Meeting

ON September 5, 1855, the Ohio Conference of the Methodist Episcopal Church met at Athens, Ohio. A seventeen-year-old lad by the name of William C. Holliday applied for admission to the "Traveling Connection" at that session. The event was in no sense unusual, not even as to his age. His soul glowed with evangelistic passion. He was distinguished in this, that he, more than others, caught the vision of the possibilities of summer evangelism under the trees.

With this youth standing at the door of the Ohio Conference, let us look at the historic background by which his initial part in the story we are about to write was made possible.

When Christianity came to America it was natural that it should free itself from some of the conventions of the old world. Hence there is a refreshing mental imagery which the reader of the earliest adventures of the Protestant religion in America will always cherish—Wesley under the trees in Georgia; Robert Strawbridge on Sam's Creek, in Maryland; George Whitefield preaching to twenty thousand people under the skies in Boston Commons; Francis Asbury's ministry in the forest wilds, involving journeys on foot and on horseback of two hundred and seventy-two thousand miles, the ubiquitous, always-sure-to-appear "Knight of the Saddle Bags," the pioneer preacher, God's messenger of good to every

THE AMERICAN CAMP MEETING

"settlement" which marked the advance of civilization over the Alleghenies toward the West. This story is immortal, and the children of the passing years will have sustained irreparable loss if the sense of history is lost and grateful memory grows dim.

The beginning of the distinctive camp meeting movement in America is usually traced to Logan County, Kentucky, and to the month of July, 1800, when the Rev. James McGready, a Presbyterian minister, held open-air meetings that were attended by all classes of people, both black and white, from a radius of sixty miles. The Rev. Barstow W. Stone, a Presbyterian clergyman in Bourbon County, Kentucky, who afterward became one of the leading lights of the sect known as the Disciples of Christ, heard of this wonderful work of grace and journeyed across the State in the Spring of 1801 to behold for himself the wonders which God wrought. He wrote as follows describing the scenes he witnessed:

There on the edge of the prairie, in Logan County, Kentucky, the multitudes came together and continued a number of days and nights encamped on the ground, during which time worship was carried on in some part of the encampment. The scene was new to me and passing strange. It baffled description. Many, very many, fell down as men slain in battle. . . . After lying for hours they obtained deliverance. The gloomy cloud that had covered their faces seemed gradually and visibly to disappear, and hope in smiles brightened into joy. They would rise shouting deliverance, and then would address the surrounding multitudes in language truly eloquent and impressive. . . . That cannot be Satanic work which brings men to humble confession, to forsaking sin, to prayer, fervent praise and thanksgiving, and a

EARLY ETCHINGS

sincere and affectionate exhortation to sinners to repent and come to Jesus the Saviour.

Most memorable was the great Camp Meeting at Cane Ridge, Kentucky, in August, 1801. From twenty thousand to thirty thousand people attended every day, according to the estimates of military men who were present and accustomed to enumerate vast assemblages of people.

Presbyterian, Methodist, and Baptist ministers co-operated. Four or five preachers were usually preaching at the same hour in various parts of the camp. Many Methodists attended this meeting from Ohio. The revival thus begun extended throughout Kentucky, on through Tennessee into Georgia and the Carolinas. Its far-reaching influence into Ohio, Indiana, and Illinois is shown by the large place given to this method of evangelism in the early history of these Commonwealths. The Rev. H. B. Westervelt, of the Ohio Conference, whose labors at the Lancaster Camp Meeting through many years were most abundant, has traced the history of this movement within the bounds of his own Conference and records:

From 1801 to 1832, under the labors of J. B. Finley, Jacob Young, and John Stewart, all members of the Ohio Conference, I have counted thirty-one of these meetings, all under the leadership of one or the other of these men and held on circuits or presiding elders' districts in our Conference.

Presbyterian in its origin, the method of summer evangelism under the trees so admirably adapted itself to the work of the Methodists that they adopted it, while its original proponents made less use of it.

THE AMERICAN CAMP MEETING

Since "The roots of the Present lie deep in the Past," the present-day character and work of such institutions as Lancaster, Winona Lake, Bay View, and Lakeside cannot be fully understood and appreciated without some knowledge of the earlier providential movements which made them possible.

The path of progress can always be traced thus: The human group in the open, under the stars or under the trees; then in the teepee, wigwam, tent, or tabernacle; then in the town meeting, council house, legislative hall, or temple; then in institutions, governmental, educational, or religious. The discerning student can always best understand human society by laying back its concentric accretions through generations till he comes to the human group "under the trees or under the stars."

We have been assigned the welcome task of writing the story of the Lancaster Assembly and Camp Meeting as a typical American institution. Like unto the glorious God, whose we are and whom we serve, we find here an holy trinity in essential unity. It is the story of the tabernacle, the story of the Ohio Conference Camp Meeting, and the story of the Lancaster Assembly and Camp Meeting, the whole to be a story interpretative of the camp meeting as a distinctive American institution, the product of earlier social and religious conditions and the answer to a real need in the life of the modern world.

PART I
THE STORY OF THE TABERNACLE

The Story of the Tabernacle

LEAVING the youth standing at the door of the Ohio Conference asking admission, let us look to the East and see another young man, a servant of God providentially used to prepare the way for the fuller development of this institution, the American camp meeting in the Middle West. It is William B. Osborne, a marble dealer of Philadelphia, Pennsylvania. He was the son of a Methodist preacher. He was converted at a camp meeting. What had been done for him in effecting deliverance from sin in God's first temples he longed to do for others, and he henceforth gave his life to the promotion of the camp meeting method of evangelism. He was the founder of the Ocean Grove Camp Meeting. The National Holiness Association, of which Ocean Grove was so great a part, was evolved near the close of the Civil War. It lifted the slogan "The conversion of sinners and the entire sanctification of believers."

This distinctive Holiness Movement, originating in the East, soon pervaded the Middle West and came to expression in the session of the Ohio Conference held at Logan, Ohio, in October, 1870. At that Conference the Rev. Cornelius D. Battelle introduced a resolution by the adoption of which a commission was created consisting of one minister from each presiding elder's district and the lay stewards present at the Conference. They were given power to fix the time and place of holding an Ohio Conference camp meeting

THE AMERICAN CAMP MEETING

the next summer. The personnel of that commission was as follows: Rev. C. D. Battelle, Rev. James Mitchell, Rev. William C. Holliday, Rev. Samuel Rankin, Rev. I. F. King, Rev. J. H. Hopkins, and the laymen Charles Pontius, F. H. Seaborn, C. H. Rippey, T. Guthrie, M. Evans, and George Grimes.

Although this Commission reported favorably at that session of the Conference, we do not find that any meeting of that body was afterward held and no camp meeting was held in 1871.



REV. W. C. HOLLIDAY
events now begin to shape themselves for the birth of our beloved institution.

In the summer of 1871 the National Holiness Association held a meeting at Urbana, Ohio. It was of such marked spiritual power that people were drawn thither by the thousands from far beyond the Cincinnati Conference, in whose bounds Urbana was located. Among them were many ministers from the Ohio Conference. These ministers, moved by a holy enthusiasm, held a meeting while at the Urbana camp and organized the Ohio Conference Tabernacle Association, with Rev. C. D. Battelle, president, Rev. S. M. Bright, vice-president, Rev. T. W. Stanley, secretary,

THE STORY OF THE TABERNACLE

and Rev. Samuel Tippett, treasurer. At this meeting also John Taylor, of Zanesville, Ohio, Rev. T. W. Stanley, and Rev. W. C. Holliday were appointed a committee to purchase a tabernacle. This they did, and, with its meager furnishings, this tabernacle came to be the first holdings of this institution. They have increased until, in this Jubilee Year, it would be difficult to find anywhere an encampment more ideally placed or better equipped for its task.

To be entirely true to the facts of history, however, it must be stated that the purpose of this self-appointed organization was not the holding of camp meetings. The Rev. J. S. Inskip, a holiness evangelist from the East, had pitched his tent on the Urbana Camp Ground, and multitudes were mightily moved by great preaching and exposition of that doctrine of Christian experience. One Ohio Conference preacher had said to another: "Why could not we have a tabernacle of our own like this of Brother Inskip? In it we could hold anniversaries and revivals at our Conferences and special meetings near or in the larger places." The other replied: "The idea is capital. Bring it before the Ohio Conference preachers at their meeting to-morrow morning." This was done, with the result as above stated.

The tabernacle was one of generous proportions, being one hundred and fifteen feet long and seventy-five feet wide, and was in the form of an ellipse. It was used in the ensuing session of the Ohio Conference at Washington Court House, where the Rev. Dr. A. J. Kynett delivered one of the most masterly sermons on holiness ever heard by the members of that body.

Having recited the above facts, which show how we came to have a tabernacle, let us now go back to

THE AMERICAN CAMP MEETING

Rev. William C. Holliday, who was on the original Conference Commission, and upon the committee to purchase the tabernacle. Before his appointment to Logan, Brother Holliday was pastor at New Lexington, Ohio, where he held a camp meeting in the summer of 1869. It was held a short distance from the tunnel through which the railroad, then known as the Cincinnati & Muskingum Valley Railway, passes. This tunnel awakened the curiosity of many who attended the meeting from the level portions of the State. On Sunday the railroad company ran an excursion from Morrowtown, Ohio. The writer hereof was then a little child, but recalls very vividly going with his father on this excursion. It was the first and last Sunday excursion he ever patronized. This one was not promoted by Mr. Holliday, but by the railroad company.



CAMP GROUND
Hocking Valley Railway Station.

THE STORY OF THE TABERNACLE

The train was made up of forty-two cars, and they were filled to capacity. It was drawn by two locomotives. There were thirty-six cattle cars and six passenger coaches. The cattle cars, however, were transformed into passenger coaches by placing strong planks across the cars, on which the passengers were seated.

Going, the train stopped, for some reason, near Circleville by a field of cabbage. Men by scores leaped the fence and appropriated the cabbages. On board the cars when the train moved on all were kept busy dodging the cabbages that were thrown with reckless disregard to physical safety or the feelings of a terrified little child. We recall the shouting and singing at the camp and that somebody preached, but more vividly the feeling of awe as our father led us a short way into the tunnel.

John Barleycorn was much in evidence that day. He was not so disreputable as now. Returning, one of his victims who, with many others, had climbed to the top of the cattle cars, was struck by the Scioto River bridge at Circleville and fell into the river dead. Perhaps the record of this gruesome event has no place in the beautiful story of the tabernacle, but it does serve to show the social conditions of the day. The tabernacle message has wrought, in these half a hundred years, a change which renders such events as above described almost unthinkable if not impossible.

The Rev. Mr. Holliday, as stated, was transferred to Logan. Possibly he was a little impatient with the want of enterprise of the Ohio Conference Commission on Camp Meetings and with the Tabernacle Association formed at Urbana, neither of which organizations seemed to be making any plans for a camp meeting to



FIRST CAMP MEETING, AUGUST, 1872

be held in 1872. He therefore, upon his own initiative, arranged for a meeting to be held near Logan in August of that year.

The Rev. H. B. Westervelt was then on Maxville Circuit with the Rev. J. F. Kemper in the first year of his ministry, as his colleague. At Brother Holliday's request, Brother Westervelt assisted at the meeting, as did others of the neighboring pastors.

Among the preachers of that year was the Rev. Lovett Taft, who was then the pastor of the Third

THE STORY OF THE TABERNACLE

Avenue Methodist Episcopal Church in Columbus, Ohio. He entered the "preachers' stand," shown in the accompanying picture, on Sunday morning. He was, in a measure, prejudiced against the doctrine of entire sanctification, then being much emphasized. As he warmed to his subject he confessed his confused state of mind. Then he fervently exclaimed: "But, brethren, I do want to be all the Lord's. I do right now give all to him. I do believe." Instantly the power of God fell upon him. He shouted the praise of God for the gift of the Holy Spirit in entire sanctification. After a period of holy ecstasy and praise, in which he and all the people joined, he proceeded with his sermon. That experience greatly enriched all the after years of his ministry.

We are dating our Golden Jubilee from this year (1872) and from this meeting under the direction of the Rev. W. C. Holliday, member of the Ohio Conference Commission on Camp Meetings and of the committee by which the tabernacle was furnished to the Ohio Conference Camp Meeting, the first session of which was officially held in the summer of 1873.

But this belongs to the next part of our story, in which we shall trace the tabernacle migration and ultimate permanent establishment in the Canaan of our present heritage of blessing and privilege.

PART II
THE STORY OF THE CAMP MEETING

CHAPTER I

Origin and First Session

FOLLOWING the emergence of Israel from the Wilderness wanderings and entrance to Canaan many and varied experiences of trial, toil, and testing awaited God's people before the Ark of the Covenant found permanent place in the holy temple at Jerusalem. Following the period of romance already described in the Story of the Tabernacle, it yet remains to go on with that story till we find ourselves with our Ark of the New Covenant permanently planted in temple and pavilion in the midst of a happy people in our City of Zion, the beautiful City of our God.

It was in March, 1873, that the Rev. William C. Holliday again took the initiative in a timely effort to speed up the movement to have an Ohio Conference camp meeting. He was yet in his pastorate at Logan. He invited a number of the leading members of the Ohio Conference who shared his zeal for the permanent establishment of an Ohio Conference camp meeting to meet in his church and confer about the matter. The meeting was held in a small classroom of the Methodist Episcopal Church at Logan. They sought the guidance of the Holy Spirit in their deliberations. Having arrived at a decision to go forward with the movement, which had reached the tabernacle stage, they proceeded to adopt a constitution and by-laws and to elect the necessary officers. The Ohio Confer-

THE AMERICAN CAMP MEETING

ence Tabernacle Association then and there became The Ohio Conference Camp Meeting Association.

The following members signed the constitution and by-laws: Rev. C. D. Battelle, Rev. Joseph Creighton, Rev. E. H. Dixon, Rev. W. C. Holliday, Rev. S. M. Bright, Rev. A. B. See, Rev. A. Huston, and Rev. H. B. Westervelt; also Mr. William Chandler, E. G. Collins, and Henry Long, laymen of kindred minds, who were present and joined with their ministerial brethren in launching in constitutional form this good movement. These men of God builded better than they knew. Certainly they did not know, for even the imperfect minutes which were made of that meeting they thought of so little worth that they were not preserved, so that the exact date of the birth of the organization can never be known.

A critical student of this history may say the procedure was somewhat irregular, since the meeting that evolved the organization was neither the Ohio Conference Commission on Camp Meetings nor the Ohio Conference Tabernacle Association. But, be that as it may, the great clear-visioned souls who did the work and achieved blessed results were the Ohio Conference pioneers of camp meeting evangelism belonging to both bodies and moved only with a mighty passion for the souls of men. It does not appear that either the legality or the wisdom of their procedure was ever called into question.

The Executive Committee of the new organization was composed of Rev. S. M. Bright, Rev. W. C. Holliday, and William Chandler. They functioned immediately and leased about twenty-five acres of timber land two miles south of Logan on the George A. Smith farm and by the banks of the Hocking River. They

THE STORY OF THE CAMP MEETING

also purchased a half interest in eighty tents of the Ohio State Camp Meeting Association, at Canton, Ohio, and erected them on the camp ground. From the Ides of March till August 27, 1873, when the camp meeting began, were days of prayerful preparation and eager expectation on the part of the earnest promoters of this Kingdom-of-Heaven enterprise. Only four tents, other than those mentioned above, were erected that year. The people from all the country-side and many from distant points in the Conference attended. The venerable Rev. Cornelius D. Battelle was easily the outstanding spiritual leader of the meeting. The meetings were deeply spiritual, great emphasis being laid upon the doctrine and experience of sanctification as a definite work of grace—an epochal experience distinct from and subsequent to justification, attainable by faith and witnessed to by the Holy Spirit. This was elucidated and enforced in sermons, exhortations, songs, and testimonies. At the altar services held under these conditions many were converted and hundreds led into far deeper and richer Christian experiences than they had previously known.

The Rev. H. B. Westervelt, who assisted in this meeting, is yet living in Columbus, Ohio. For many years he was a tower of strength to the work done at this Camp. He has contributed valuable reminiscences which have the vital breath of freshness and mirror so perfectly the camp life and the interest awakened everywhere that we enter them unedited:

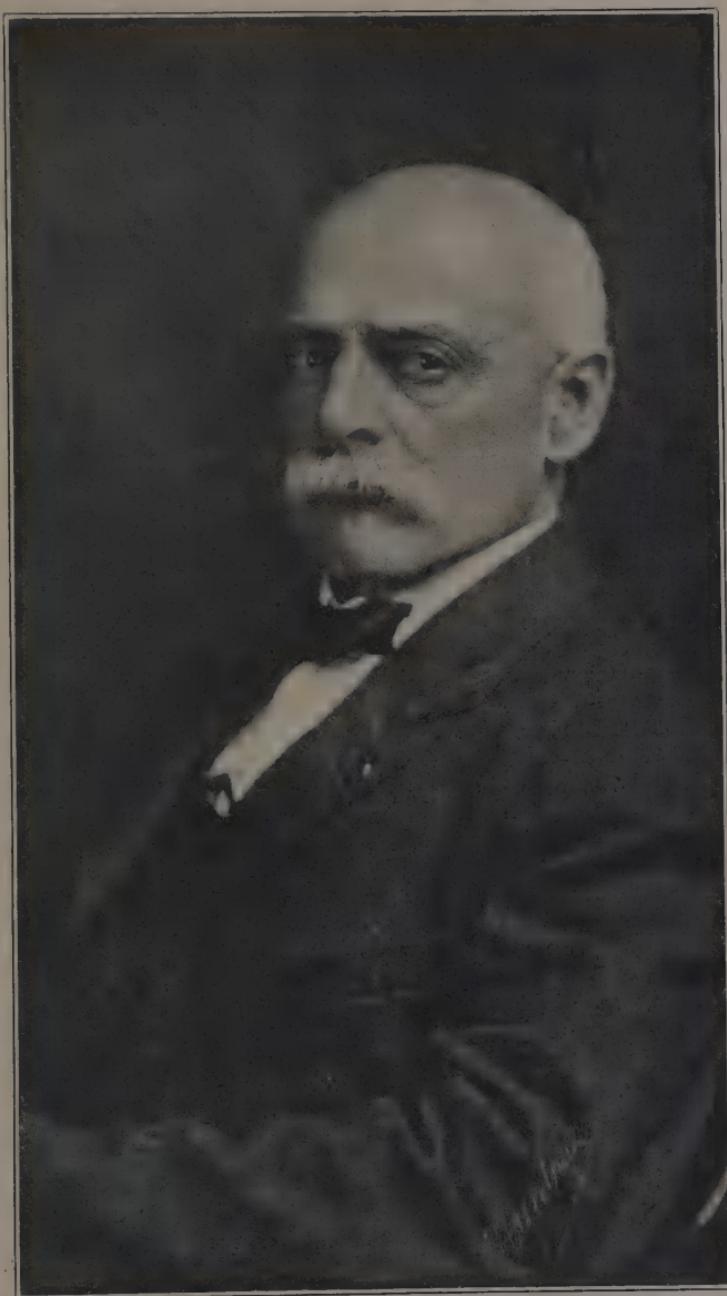
Who dreamed how long it would last and to what it would grow? I remember it rained that year. Possibly because I traveled the adjoining circuit, possibly because traveling was over hills and made up mostly of red clay—slimy, tenacious,

THE AMERICAN CAMP MEETING

adhesive, sticky. Anyhow, I remember it. I remember plowing through the mud with my goods to take possession of my tent. I remember Brother Holliday's two daughters standing in the rain under an umbrella in front of a stove, watching some corn cook for supper. Yes, and I remember helping them eat some of that same corn! I remember at the first service of the meeting Brother Bright apologized for the incomplete preparations. He explained them by the statement that "Yesterday there was an inch and three-quarters, measured, of water fell!"

I remember another thing: The crowds! My appointments on the Sunday of the camp meeting were thirteen, ten and eight miles from the grounds. After urging my people to go, I announced that I would hold service for any that might not be able to attend the meeting. My congregations were all very small; but after they were all dismissed and I was again free, I returned to the grounds. As soon as I had passed Logan and was on the last three-mile stretch of the road, ah! then I saw them! I was nearly two hours driving that three miles! People in wagons, people in buggies, people on horseback, twos and threes, sevens and eights, tens and twenties, but all the way a constant procession! The road was narrow, following the tow path of the old canal. I would drive a few yards, sometimes a few rods, then pull out beside the road and, stopping, would watch the train in unbroken procession pass by. I not only did not wonder that my congregations had been so small, but I wondered that those hills could contain so many people. Now would the preachers, aided and sustained by those tenting, secure the divine power, the heavenly unction, and thus save the thousands for God?

The financial liabilities for this meeting were twelve hundred dollars. Receipts from all sources



REV. H. B. WESTERVELT

THE AMERICAN CAMP MEETING

were six hundred and twenty-one dollars. The Association faced, therefore, a deficit of five hundred and seventy-nine dollars. A committee of resourceful brethren who thus became the forbears of a long succession of noble men who have wrestled with later problems of this sort, was appointed to present the matter to the patrons of the camp. They did it faithfully, and the whole amount was secured by subscription.

At this meeting Michael Halm, of Columbus, Ohio, was appointed a committee to secure articles of incorporation. The Association also took measures to purchase outright the half interest in the tents yet owned by the Ohio State Camp Meeting Association, of Canton, Ohio. The plans were consummated and the tents became the property of the Ohio Conference Camp Meeting Association. The articles of incorporation were secured during the year under the laws of the State of Ohio, a copy of the proceedings being on file with the recorder of Hocking County. The following officers were elected for the ensuing year: President, Rev. C. D. Battelle; vice-president, Rev. J. H. Creighton; secretary, Rev. H. B. Westervelt; treasurer, William Chandler; directors, E. G. Collins, Henry Long, Rev. S. M. Bright, Rev. A. B. See, and Rev. E. H. Dixon; trustees, M. Halm, for three years; Rev. J. H. Gardner, for two years, and J. P. Curtis, for one year.

At a meeting held on September 25th of that year (1873) the trustees purchased the half interest in the tabernacle belonging to the Tabernacle Association by agreeing to assume an indebtedness of fifty-seven dollars and twenty cents.

The Ohio Conference Camp Meeting was now

THE STORY OF THE CAMP MEETING

launched hopefully both as to its finances and its spiritual achievements. A report of the Executive Committee at the close of the session showed all debts paid except notes given for the purchase of the tents. These were fully covered by bona fide subscriptions taken during the meeting. The treasury also showed a balance on hand amounting to twenty dollars.

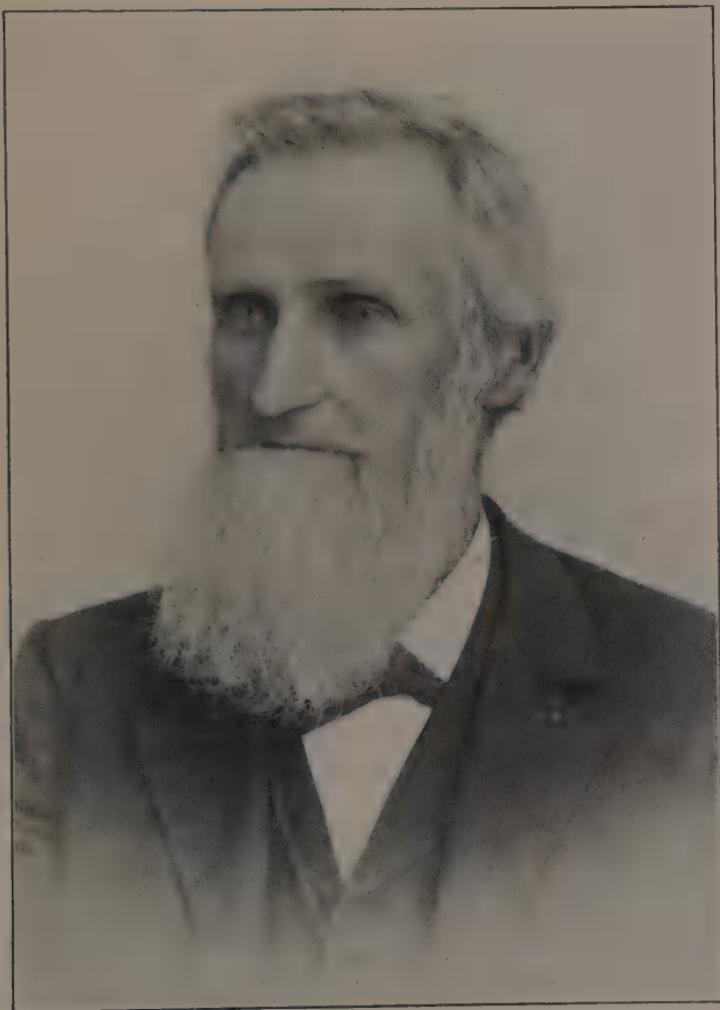
CHAPTER II

Migration

THE session of 1874 began on August 1st. There was an increased attendance both of ministers and laymen. The outlook was very promising. Then came rain and yet more rain! Day after day the whole country was deluged. Streams everywhere, including the Hocking River, by which the encampment was located, were at highest flood tide. Many were taken sick and compelled to leave the camp. Only one cottage was erected that year. It was evident the site was not suitable. A committee was appointed to search for and, if possible, recommend a better location. The members of this committee were T. W. Talmage, Rev. S. M. Bright, and James P. Curtis.

While waiting for a report of the committee let us note the epochal character of the meeting. The superintendents of religious services were Rev. C. D. Battelle and Rev. Joseph H. Creighton. The preaching was done by Ohio Conference ministers. They were Spirit-filled men. Their messages rang true to the Wesleyan doctrines of free grace, including justification, regeneration, and sanctification. As before recorded in these pages, this latter doctrine was being emphasized in the East and the Middle West as a definite second work of grace to be definitely sought, received, and witnessed to by the Holy Spirit.

There are those who will recall the remarkable experience of the entire sanctification of Maggie Rife, sister of the Rev. J. M. Rife, of the Ohio Conference,



REV. JOSEPH H. CREIGHTON

THE AMERICAN CAMP MEETING

yet living in this Golden Jubilee year in Columbus, Ohio. She was a bright girl whom everybody loved, but she was deaf and dumb.

Here again the Rev. Mr. Westervelt has contributed a delightful reminiscence. He was secretary of the Board and one of the most active workers in the meeting. Of this incident he says:

The one thing outstanding of this meeting is an incident that occurred Sunday night. The sermon had been preached and a prayer-meeting of considerable interest was progressing. Among those in the straw before the platform (the camp meeting altar) was Miss Maggie Rife. She was the sister of Rev. J. M. Rife, of the Ohio Conference, a bright girl, but deaf and dumb.

No one could talk with her: she could not hear. But her brother knelt by her, Bible in hand, and occasionally he would point her to some Scripture, which she would read. Naturally the sympathies of the congregation were keenly enlisted.

About nine o'clock Rev. A. G. Byers asked attention and proposed a season of silent prayer. He said: "Often it helps a penitent or distressed soul to hear prayer in his behalf; but this woman cannot hear. Silent prayer will do as well as any for her. Now let us all pray. Let us be still before the Lord, and let us hold him to his promise and look for her deliverance."

All knelt down, all commenced praying. There was a silence that was intense. The very leaves were quiet. But I never saw so many praying with their eyes wide open in my life. Hundreds were praying, silently, earnestly, effectually praying. And hundreds of eyes were fastened upon that one lone woman, lowly bent, pouring her soul before God.

Two minutes of prayer; three minutes of eager watching; four minutes of unflagging interest. Then the woman's face was seen to brighten; then

THE STORY OF THE CAMP MEETING

her fingers began to move and her brother spelled the message and Brother Byers repeated it aloud: "Jesus saves me now!" And O, what a shout of praise made the woods ring! And all the trees of the forest seemed to clap their hands. The prayer of faith had prevailed and God's voice had pierced the deaf ears, carrying peace and the knowledge of adoption to that shut-in soul.

The divine presence and power were so manifest in her spiritual exaltation that the Rev. S. A. Keen says in his "Forest Chronicles," "Her sanctification spread a holy awe over the entire encampment." It produced a conviction in the hearts of many ministers who had heretofore been more or less opposed to the doctrine. The Rev. S. C. Riker, of sainted memory, and then of great prominence in the Conference, was one of these. Upon one occasion he had even disputed publicly with one of the superintendents. He returned to his tent to pray all night until, with the dawn of the morning light, he yielded and the spiritual light of holiness flooded his soul. His clear, ringing testimony lifted still higher the tide of spiritual triumph. Many, especially the younger ministers, were moved to seek the perfect cleansing. This was reported throughout the Ohio Conference among ministers and laymen everywhere and produced untold good. The preachers generally were glad to urge upon their people that they should attend the camp meeting, which, in after years, they did in increasing numbers.

The immature methods of caring for the finances coupled with the untoward conditions under which the meeting was held, all contributed to create an indebtedness of several hundred dollars which the Association faced at the close of the session of 1874. But the ever-to-be-remembered blessings of that year

THE AMERICAN CAMP MEETING

caused the whole enterprise to take a firmer hold upon the hearts and minds of the patrons of the meeting. There was a profound conviction amounting to full assurance with Association members generally that this movement was of God and an integral part of his plan for establishing the Kingdom.

Meanwhile members and friends of the Association, and particularly all of those charged with official responsibility, awaited with prayerful anxiety the results of the efforts of the Committee to find a new and a more desirable location.

The Annual Conference was held at Newark, Ohio, in 1874 in October. On the third of the month, during the Conference week, the Ohio Conference Camp Meeting Association held a meeting at which the Committee reported. This report, as we view it from the sunlit summit of our Golden Jubilee year, was of such far-reaching import and fraught with so much that made possible the fruitage of the years and the rich heritage that is ours to-day that we reproduce it here. It is as follows:

We beg leave to report to the members of the Ohio Conference Camp Meeting Association that, after a very careful consideration and a personal inspection of grounds proposed for holding our camp meeting, we believe it to be for the best interests of our Association and our camp meeting will do most good to be held in the grove on the grounds of John Mason, adjoining the Summit Methodist Episcopal Church, in Greenfield Township, Fairfield County, Ohio.

Brother Mason has tendered the use of his woods to the Association for three years, rent free.
T. W. TALMAGE, S. M. BRIGHT, JAMES P. CURTIS.

This report was unanimously adopted.

THE STORY OF THE CAMP MEETING

In submitting this report the Committee stated that they had first made an effort to secure the use of the Franklin County Fair Grounds, which now comprise the Franklin Park in the city of Columbus. The decision of the Agricultural Association to not grant the use of the Fair Grounds for camp meeting purposes was not because of opposition to the camp meeting, but because of an opinion reached by Attorney Henry C. Noble that it would be a perversion of their trust to grant the use of the grounds to any persons or institutions charging an admission fee. But for this opinion our institution in all probability would have been located in what is now far within the great city, and long since would either have ceased to exist or have been transformed into something quite different from what we are to-day.

While the report submitted and adopted, as above stated, does not indicate that our present location was, up to that time, ever under consideration, its bearing upon the selection of the present location is in the fact that the site chosen brought the Ohio Conference Camp Meeting to this neighborhood. Farther on we shall see the chain of events that ultimately planted us permanently in this best of all locations for such an institution.

Following the adoption of the report, T. W. Talmage was authorized to advise Mr. Mason of the acceptance of his generous proposition, with the thanks of the entire Association.

The Mason Grove comprised about one hundred acres of beautiful woodland along the turnpike leading to Columbus, Ohio, and one and one-half miles south of Carroll. A very small portion of the timber yet stands.

THE AMERICAN CAMP MEETING

It may be of interest to know that one of the prime reasons urged by the Committee for the adoption of the report was the proximity of the site to the Ohio Canal! The canal is long since only a fading memory. In these days of automobiles it is difficult to conceive of a slow, mule-drawn canal boat as a means of reaching our encampment. Moreover, as we now think of the menace of a mosquito-breeding, noxious channel of that type, even if permitted to exist, we may well thank God that we have migrated to the mountaintop. But of this farther on.

Before the season of 1875 was well under way all were convinced that if a new location had not been secured no meeting could have been held that year. Indeed, a notation of this fact is found in the minutes of the Association for that year.

The self-sacrificing and consecrated Executive Committee composed of Rev. S. M. Bright, Rev. H. B. Westervelt, and Rev. J. F. Kemper accepted the task imposed upon them of making ready the new place of meeting for the season of 1875. The Ohio Conference Camp Meeting was still itinerant. It was following the Shekinah, but dwelt in a tabernacle.

Four weeks before the meeting was to open, Rev. S. M. Bright, chairman of the Executive Committee, with his family in a spring wagon, drove into the Mason grounds. The entrance to the grove was a rough road to travel. Winding his way around stumps and among fallen trees, through brush and weeds as high as the horses' backs, to a point where the camp was afterward located, before getting out of the vehicle he and his family sang the Doxology: "Praise God from whom all blessings flow!" They then took possession in the name of the Lord.



REV. S. M. BRIGHT

THE AMERICAN CAMP MEETING

Later in the afternoon the Rev. H. B. Westervelt arrived, explaining his tardiness by saying that he had concluded to bring with him a hen and chickens, but had to wait a few hours for the chickens to hatch! Very soon Rev. J. F. Kemper, the other member of the Committee, arrived with his new wife, and the work of preparing the camp began in earnest. Once more the illuminating reminiscence of Brother Westervelt is afforded to us vividly picturing those days now under review:

Just as two years before at Logan, it was very rainy. The Executive Committee, consisting of Brothers Bright, Kemper, and myself, were on the grounds four weeks before the meeting commenced, and during those weeks it rained every day but two; rained until things in the neighboring houses mildewed, and people pitied us, "out in the rain," until, coming to see us, which great numbers did, they found that, living in tents thoroughly aired, we were better off than they. In the interims between the showers we cleared the grounds, burned the rubbish, erected tents and great tabernacle, and made full preparation for the meeting.

But the whole Hocking Valley was flood-swept. It was a long-continued period of commingled thunder, lightning, winds, rain, and mud. Through it all this indomitable committee worked on, and their cheerfulness is indicated even in the reminiscence above quoted.

By August 5th the camp was in readiness for the meeting. The opening was not auspicious. Not one-half the tents were occupied. Orders for tents had been canceled because of the floods. But the meetings began. Rev. C. D. Battelle, Rev. S. C. Riker,



REV. T. W. STANLEY

THE AMERICAN CAMP MEETING

Rev. A. B. See, and Rev. T. W. Stanley were the superintendents of services.

It may be of interest here to note the daily schedule of services:

A. M.

- 5.30. Prayer-meeting.
- 8.00. Experience Meeting.
- 10.00. Preaching.

P. M.

- 1.15. Miscellaneous Hour and Preachers' Meeting.
- 2.30. Song Service.
- 3.00. Preaching.
- 4.30. Children's Meeting.
- 4.30. Classleaders' Meeting.
- 6.00. Women's Meeting.
- 6.00. Business Men's Service.
- 6.00. Young People's Meeting.
- 7.00. Preaching.

For about thirty years, with only slight variations, this schedule was followed. The later evolution of assembly activities by and by compelled a Calendar of Events much amplified and working toward many objectives instead of only one, as in the earlier days.

The definite spiritual results of the season of 1875 were greater both in conversions and in the entire sanctification of believers than in former meetings. Early in the meeting the rain ceased. The people came in increasing numbers. The gloomy outlook gave place to glorious achievement and realization of cherished hopes. Ohio Conference preachers preached with great power. Personal work was faithfully done in the cottages and throughout the encampment.

THE STORY OF THE CAMP MEETING

Yet in spite of these encouragements the increased indebtedness, totaling \$1,300, occasioned by moving to a new location, and the flood fright at the beginning was really menacing and forced the inevitable but unwelcome issue of a "gate fee." Dr. Keen said, "Sentimental and senseless ideas of a free gospel would cost the Association bankruptcy and disgrace." The gate-fee system was adopted and pointed the path to permanence in the establishment of our institution. The next year the "gate-fee" system was put into operation. The doleful prophecies of depleted attendance and ultimate failure were doomed to remain unfulfilled. There was larger attendance than ever before. The debt was reduced to two hundred dollars at the close of the season. By the entrance fee the burden was equitably distributed. Each person, by his small investment, was made to feel a measure of joint ownership in the institution. The financial midnight was passed. The dawn of a new and brighter day came with the Centennial Year of American Independence, 1876.

CHAPTER III

Entering Canaan

AT THE session of 1876 other voices than those of Ohio Conference ministers were heard with great delight. They were illustrious forbears of the many great ones of earth who, across the years, have spoken from this platform and have given to this pulpit a cosmopolitan character whose messages have been trumpeted to the farthest horizon of the world.

Hither came this year the Rev. William M. Taylor. His was a meekness like that of Moses, a majesty like that of Paul, a boldness like that of Peter, and a winsomeness like that of John. No one who heard William Taylor pray will ever forget the feeling that God was really present, and that the place whereon he stood was holy ground. His impassioned recital of gospel triumphs in the establishment of self-supporting missions in South India was irresistible.

It was at this meeting also that the Rev. James M. Thoburn first appeared. He was lately from Calcutta, India. In the after years he came many times to this camp, always enthusiastically welcomed and always bringing great blessing with his saintly presence and messages.

These mighty men of God were the advance guard of the noble army of these messengers who go to and fro through the whole earth, having the everlasting gospel to preach, and who have come hither during these half a hundred years inspiring many to give their

THE STORY OF THE CAMP MEETING

lives to Christ in mission fields and creating that constructive interest here that has come to expression in our modern Camp Wesleyan, our Women's Missionary Institutes, and the well-defined missionary character of all of our educational, religious, and cultural activities.

In the previous pages we have traced the events of the first five years of our existence. We delight to dream of them. Our fathers and mothers, together with multitudes of the saints of God, moved in their midst. A very few remain among us who wrought so well in those holy and hallowed days. But we who review this history and see it in ever-deepening perspective cannot fail, at the point we have now reached, to see the shaping of events and the divine direction of movements which could only culminate in institutionalizing this Association to meet the new needs that have emerged in this new day.

The seasons of 1876-77-78 brought the first of the long series of evolutional changes pioneered by the events recorded in the opening paragraphs of this chapter.

From the beginning there had been a difference of opinion as to the talent to be employed. So insistent was the sentiment in favor of using only Ohio Conference preachers that, in 1878, the policy of excluding all extra-Conference talent was adopted as an experiment. At the close of the season there was a general feeling that the visible results were not so great as in previous years. Rev. T. W. Stanley, one of the Superintendents of Religious Services, has left this record: "Few, if any, from abroad were present. Most of the work that brought results was in the special meetings rather than in the public services. The personal efforts

THE AMERICAN CAMP MEETING

of the ministers and laymen was the effective factor rather than the preaching from the main stand."

The year 1879 brought a permanent change of policy in regard to the employment of talent. The Rev. T. W. Stanley was the senior Superintendent of Religious Service. Associated with him were Rev. Joseph H. Creighton and Rev. S. A. Keen. The leading points emphasized in the new policy which they adopted were:

1. To employ outside helpers, usually one accredited evangelist of recognized ability and known success and one able expositor of the doctrine of entire sanctification.
2. To invite no visiting brethren to preach out of mere courtesy, but only such as would contribute to the spiritual welfare and success of the meeting.
3. To have, each day, one or more of the members of the Ohio Conference preach.
4. To have all social meetings in charge of members of the Conference.

From that time forward the meetings were in the ascending series of interest and usefulness. The greatly enlarged plans of later years, including many objectives other than evangelism, have of course necessitated many changes of method, but through them all run the principles embodied in the policy adopted at the session beginning July 31, 1879.

Another event of prime importance, the wisdom of which all later generations will approve, was the change of location from the leased site in Mason's Grove to the incomparably more beautiful one two miles west of Lancaster, now owned and occupied by this Association.

John Mason died in 1876. This quite disturbed the

THE STORY OF THE CAMP MEETING

plans of the management. The year before Mr. Mason died he had voluntarily leased to the Association the grounds for free occupancy during the period of nine future years. It was an act of generosity which the Association had formally accepted. But the lease had not been recorded at the time of Mr. Mason's death and was therefore held to be invalid. A committee composed of Rev. S. M. Bright, Rev. J. H. Creighton, and T. W. Tallmage was appointed to consider the question of purchasing a permanent site and to report the following year. This committee, feeling that "The King's business requireth haste," gave themselves promptly and earnestly to the task. A special meeting of the Board was held in Chillicothe during the ensuing session of the Annual Conference at which this committee reported in favor of the Peters tract near Lancaster. These grounds were not immediately purchased, but were leased from Mr. Newton Peters for a period of ten years.



ELMWOOD DRIVE

THE AMERICAN CAMP MEETING

How came this committee to make choice of this mountain? A plausible and persistent rumor has it that someone was in these woods hunting when there came a great rain. Sheltered under one of the many friendly trees, he noted, after the rain had ceased, how rapidly the waters ran away. He had heard of the desire to better locate the camp meeting and it occurred to him that here was the ideal place. This thought was communicated to the Committee, whose recommendation followed and, as stated, received the favor of the Board. Is this history? We have not been able to either prove or disprove it. But the thought came from somewhere, and let us appreciate and appraise its value in this year of our Golden Jubilee.

Let us, with some particular care, visualize our location. It is a mountain crowned by native forest trees through which the breezes blow with fragrance from the hills, valleys, and plains of this Paradisical center of the Commonwealth, unpolluted by noxious gases or offensive odors from city centers of population.

Looking toward the east at the sun's rising, we are greeted by the glinting sunbeams that throw an aureole about the historic Standing Stone.

Looking south the lure and charm of one of the most romantic regions in the State move you resistlessly. The broken horizon beckons from the Kettle Hills, where you meet the charm of the rhododendron and dogwood blossoms in season, and always ferns and fragrant pines etching the Hock-hocking, beyond which, for six miles, you journey upward to the major elevations of the State Industrial School Farm for Boys, from which you look out over vast stretches of Central

THE STORY OF THE CAMP MEETING

Ohio which justify the name of the County in the center of which we are—Fairfield.

Looking west at eventide we see the most gorgeous sunsets ever given to human eye to behold in this latitude. At a point on our western boundary is afforded a view of the horizon for full one hundred and eighty degrees from the crop-loaded plains of the north to the fruited hills and valleys of the west and south, and all the region this side of the horizon is a pastoral scene of quiet, sweet content.

Looking north, the sylvan beauty of the country-side is enhanced by the curvilinear markings of the Hock-hocking River coming down from its plunge through a real cañon a half-dozen miles away, and by the ribbon-like macadam thoroughfares lying on the face of the land on which, as a string of pearls, are the villages of Hookers, Carroll, Canal Winchester, and Groveport, to Columbus, the capital of the State, whose electric glow undergirds the clouds twenty-eight miles away.

At the time this site was secured which ended our tabernacle wanderings and brought us to the Canaan of our inheritance, the Executive Committee was composed of the Rev. William C. Holliday, Rev. James M. Rife, and the Rev. H. B. Westervelt. They were charged with the duty of preparing the grounds for the next camp meeting. Early in March, 1878, they gave themselves to this task. The grounds were platted by the Rev. H. B. Westervelt and the Rev. James M. Rife, both of whom, in this Golden Jubilee year, are living in Columbus, Ohio, rich in the wealth of precious memories of many fruitful, toil-filled years and rich in the numberless friends who hold them in highest esteem.



ROCK MILL AND RISE OF THE HOCK-HOCKING RIVER

THE STORY OF THE CAMP MEETING

The Rev. Mr. Rife was familiar with the general plan of Indianapolis, Indiana, which, as he looked at the contour of this mountain, he thought would easily adapt itself to this situation. The beauty and simplicity of this plan never fail to make a strong appeal to observing people who visit these grounds. In doing the actual work of platting them Rev. H. B. Westervelt was the civil engineer. Rev. J. M. Rife carried the poles and drove the stakes. They located the first stake in the exact center of what is now the Auditorium and made all measurements from that point.

We should note the institution of what has ever since been known as Visitation Day. When the grounds were platted and preparations well under way for the coming meeting, June 12, 1878, was named as the day upon which members and friends of the Association were to gather for the first time in this now historic and always beautiful place. There was a very natural and proper human rivalry in securing locations on the new encampment. On this particular visitation leases were offered for sale. The desire for favorable locations did not blind anyone to the sense of fairness that must obtain among Christian brethren. The rule adopted was: "Any person may bid on any number of lots, but they are to be sold one at a time, giving each person an opportunity to purchase any lot."

The carefulness with which the character of our institution was safeguarded is indicated by an incident which occurred at this time. By the terms of the constitution under which the Association was operating when this permanent site was occupied "any person" being a lot owner might become a member. At the next ensuing session the constitution was changed to

THE AMERICAN CAMP MEETING

read "Any member of the Methodist Episcopal Church," etc. This has been changed in later years so that those of approved character who are not members of the Methodist Episcopal Church may become voting members of this Association, but may not hold office.

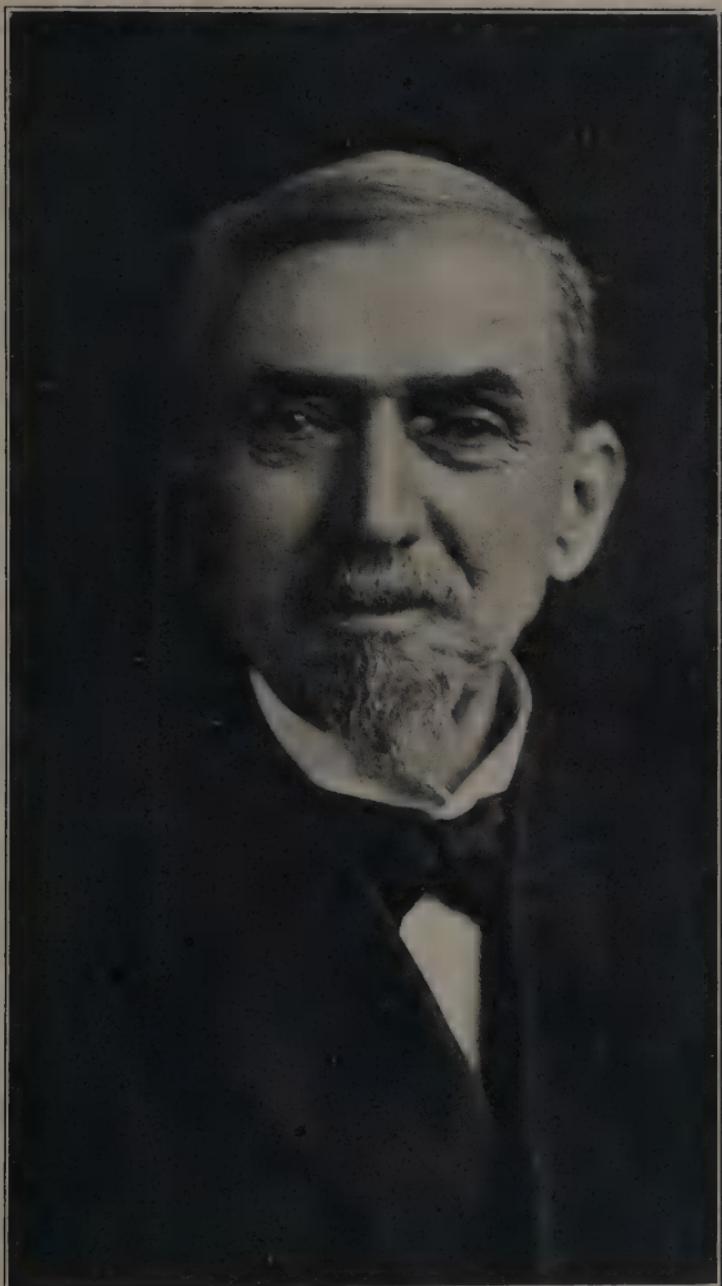
It was in this year of 1878 also that the flexible policy of extending the duration of the sessions as need might arise was adopted. A resolution prevailed by which the time of the next session was extended to twelve days, so as to include two Sundays, and to be held "in the light of the moon." As yet no artificial lights had been provided for the streets.

The much-increased expense occasioned by changing location, erecting a new office building, and constructing a new picket fence around the entire encampment, coupled with a comparatively small attendance, caused the Association to face an indebtedness of \$2,164.69 at the close of the season of 1878.

Mention has already been made of a change of policy in the year 1879. This year was also signalized by the erection of an auditorium. It was eighty feet square and stood upon the site of the present auditorium. It served its purpose well. The Rev. William M. Taylor returned with his flaming evangel to kindle anew the altar fires in this more substantial sanctuary.

Hither came this year the Rev. Dr. Asbury Lowry, the then leading exponent of the doctrine and experience of entire sanctification. He was the editor of *Divine Life*, a magazine devoted to the exposition of that doctrine and to the promotion of that experience.

Rev. S. D. Clayton, Rev. J. F. Lloyd, and Rev. A. B. Leonard, all of the Cincinnati Conference and now of sainted memory, came this year. So also did



REV. JACOB M. RIFE

THE AMERICAN CAMP MEETING

the celebrated John Naugle, eccentric, but mighty in winning souls to Christ.

These were not all. The "Boy Preacher," the Rev. Thomas Harrison, originally from Cincinnati, but widely known both in the East and in the Middle West, came and was wonderfully used in the meeting for a strange power which all felt was truly of God was manifestly present with him. He was nervous and extreme in his unconventional method, or want of method. But the things he said and did all seemed perfectly proper to him and he was very popular with all the people.

These, with forty-two members of the Ohio Conference, constituted a great ministerial working force in this memorable year. The Rev. J. M. Rife had charge of the children's meetings, the Rev. T. W. Stanley of the young people. Mrs. S. E. Creighton, one of the best-loved women in the Methodist world, had charge of the meetings for women. M. W. Bliss led daily meetings of classleaders, J. W. Davis of the business men, and Rev. Z. W. Fagan, of the Ohio Conference, led the great chorus that made this camp to be far-famed for its marvelous singing of gospel songs. If the author may be indulged in this personal note, he wishes to record:

[As a lad I attended this meeting, and at night, with several hundred other men and boys, slept in the straw in the auditorium. The camp meeting chorus was crowded, the ministers in the west end of the platform, others in the center and east end. Admission to the chorus was by ticket or badge, and I, being only a boy, was shut out. It broke my heart. It was like being shut out of heaven.—J. F. G.]

THE STORY OF THE CAMP MEETING

While resulting in bringing many hundreds of Christians into the experience of full salvation, fully two hundred others were clearly converted during the twelve days of this unforgetable season.

The business policy of the Executive Committee, composed of the Rev. William C. Holliday, Rev. S. M. Bright, and J. W. Farringer, brought most encouraging results. This was the first sabbatic year of the institution. The periodic tabernacle migrations were ended. Doubt spread its sable, somber wings and flew away. Strong support of the best ministers and laymen of the Ohio Conference was now fully assured. Better than all was the manifest favor and blessing of Almighty God, by whose grace all were constrained to cry "Behold what God hath wrought!"

CHAPTER IV

Established in Canaan

AS OUR story proceeds we must remember that as yet the Association had not secured possession of this sacred spot. In 1880 a tract of nine and one-half acres fronting on the public highway to the south was purchased of Mr. Jacob Bare for one thousand dollars. A consulting engineer of the Hocking Valley Railway Company the same year tried to interest the Association in a proposition to create an artificial lake on the north side of the camp ground. Nothing came of it.

An effort was made about this time to raise two thousand dollars to erect a Lodge House by the sale of stock at fifty dollars per share. This effort failed. Siren voices always sing to lure from the charted channel of safety! The problems thus early presented objectives which good men were feeling after would find a happier, truer, safer, and sounder solution far down the coming years!

At the annual meeting of the Association in 1880 the Board of Managers was authorized to purchase needed land for this encampment, including the land now occupied and in use by the Association. The Board was to adopt such measures as might be deemed best to provide money to pay for the same. Perhaps the direct stimulus to this movement was the current report that Mr. Newton Peters would sell the land now being used at one hundred and fifty dollars per acre. This movement also failed.

Another movement toward the same end was in-

THE STORY OF THE CAMP MEETING

augurated which sought to raise five thousand dollars by inducing persons to donate one hundred dollars each, they to accept a perpetual lease on the lot they occupied or on some other controlled by the Association. A committee of twenty-one persons was appointed from members of the Association to solicit funds on that proposition. This movement also failed.

The next spring, or, on March 29, 1881, at a meeting of the Board of Trustees held at Lancaster following a renewal of the discussion as to the best method of purchasing the grounds, a committee was appointed and a plan proposed to form a company to "purchase and hold the land for the use and benefit of the Association." This effort also met with failure.

The perspective of history is required to reveal why so many well-meant endeavors are not crowned with success. In the light of later events how often do we have occasion to thank God that our once cherished plans have failed! Looking back from the summit of this Golden Jubilee year, we may well thank God for that wisdom that is above the wisdom of men, by which our present heritage of privilege is assured to us. Our Association-owned grounds and lease-held lots are equities held under conditions in which individual rights are mutually safeguarded and the management vested in a legally constituted Board of Trustees, elected in a democratic way at an annual meeting in which each member casts his unprejudiced vote for Trustees, who become their representatives in transacting Association business, reporting back to the electors at the ensuing annual meeting. None of the plans previously proposed could have evolved our present happy, democratic, and ideally Christian community life.

THE AMERICAN CAMP MEETING

The reader has not failed to note that the path to permanence in the establishment of this institution has not always been clearly marked. Into this Association were gathered versatile men and women, recognized leaders in the several sections of the country from which they came. It was only natural that every meeting of the Association or of the Board of Trustees (formerly called Managers) should be the forum for the free expression of opinion. Permanent policies could only be established after earnest efforts had been made to try out various methods which were always ably championed by people experienced and trained in leadership.

The discerning reader will notice the continuance of this characteristic in ever enlarging measure in the conduct of Association affairs from this time forward.

From this point, too, it will be necessary to depart yet farther from the method of stating mere incidents of the passing annual gatherings and hold more closely to the historical unfolding and interpretation of events as they relate to tendencies, influences, and movements of institutionalizing character and that have made real contributions to the story of progress which can be appraised and evaluated in this year of our Golden Jubilee.

At the session of 1881, which began on August 4th, the encampment was divided into pastoral districts, and the preachers of the Conference were appointed to hold special meetings in these districts. This plan, with variations, has been followed in many subsequent sessions. In later years, and reflecting the enlarging conception of the work of the laity, laymen of proved ability and efficiency have been employed as leaders in the many lines of recreational and cultural as well

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as religious camp activities which have been put into successful operation.

This new method districting the camp was carried out under the direction of Rev. S. A. Keen, Rev. A. C. Hirst, and Rev. H. B. Westervelt. They secured the evangelistic services of the Rev. Dr. W. H. Boole, of New York. Others there were who preached, both those who were members of the Conference and those who were from afar, but Dr. Boole was the dominant pulpit and platform personality. Paradoxical as it may seem, his discourses were so interesting and entertaining, so artistic and eloquent, that they were proportionately barren of evangelistic results. And thereby hangs this true tale, that the event marked a tendency that, through the years, has been more and more pronounced. Stressing entertainment, the evangelistic emphasis fades away. Evangelists have come and gone with fitful fanning of old-time flame. But for good or ill, the event I have described has the significance I have attached to it.

But the mistake must not be made of minifying the importance of the work of a given year by reading too much into the record of apparently reduced spiritual results. On August 15th of this very year (1881) Dr. J. H. Gardner was to preach at the morning hour. The testimony meeting that morning was of such marked spiritual power that people began to press forward to the altar of prayer and to seek for pardon and for purity. The tidal wave of power swept on. The noon hour passed. Dr. Gardner did not preach. Fifty people were converted that morning. Dr. Keen says this was the Peniel experience of the camp meeting.

The years 1881 and 1882, closing the first decade

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of our history, witness numerous events of far-reaching importance.

It was in the year 1881 that the Men's Guest House at the corner of Eighth and Ninth Streets was presented to the Association by the donations of friends who were interested and largely inspired by the efforts of Colonel G. A. Frambees, of Columbus.

In this year also we at last reach the purchase of these grounds. At a meeting of the Board held on August 9, 1881, the Committee appointed to devise plans for procuring money with which to make the purchase reported in favor of selling bonds in the sum of seven thousand dollars in denominations of fifty dollars, to run for six years. The report was adopted, with the stipulation that the bonds bear interest at six per cent, and that a committee of three be appointed to solicit subscriptions. H. C. Drinkle, L. S. Peters, and M. W. Bliss were appointed on this committee.

The Trustees contracted with Mr. Newton Peters for the land. Wesley Peters was designated as trustee for the bondholders. A committee was appointed to lease lots for a period of twenty years from August 15, 1881. The leases were appraised at from twenty to fifty dollars, according to location. Rev. S. M. Bright, Rev. W. C. Holliday, H. G. Trout, and J. S. Pancake were the first leasing committee.

It will be of interest to know who were the original lot owners. They were, as shown by the minutes of the Association meeting held August 12, 1881, sixty-four in number, as follows:

J. M. Wiseman, William Morris, P. Alspaugh, J. T. Busby, E. Miller, W. S. Benner, S. Feigley, S. R. Radebaugh, John Tracy, J. W. Dunn, J. M. Rife, D. Weigand, M. W. Bliss, M. Halm, G. A. Frambees,

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A. B. See, C. D. Battelle, H. G. Rockey, A. B. Melick, D. Kiner, T. W. Stanley, H. G. Trout, T. H. Hall, J. W. Farringer, A. E. Peters, B. F. Thomas, P. Bostwick, H. B. Westervelt, A. R. Miller, W. C. Holliday, Silas Williamson, M. S. Vought, S. H. Anderson, S. C. Riker, J. H. Gardner, John Ackers, J. S. Young, Daniel Leigh, T. H. Binckley, C. H. Towson, H. C. Drinkle, W. B. McCracken, R. A. Lemasters, S. Leigh, A. G. Byers, Dr. Tipton, S. M. Bright, J. S. Pancake, T. M. Leslie, W. W. Donaldson, S. Rankin, I. F. King, J. P. Curtis, L. S. Peters, I. B. Bradrick, J. H. Creighton, A. C. Hirst, H. Gortner, Philip Rising, W. W. Luckey, James Hall, J. Erb, J. F. Kemper, Henry Long.

The total lease valuations as reported by the committee were nine thousand two hundred and thirty dollars.

The matter of taxes was referred to the Auditor of State, who handed down a decision to the effect that, the cottages being on leased ground, were personal property and subject to taxation. The status of the Association, being a religious institution and incorporated, but not for profit, was very clear; but the legal requirement that cottage owners should pay taxes on their personally owned cottages is here made plain.

Rev. S. M. Bright and H. G. Trout were appointed a committee to renumber the lots and replat the grounds.

Resolutions were adopted against constructing a lake on any part of the grounds, and also forbidding the use of coal for cooking.

At a meeting of the Board held on November 3, 1881, it was decided to plant one hundred maple and elm trees and also "as many walnuts as could be

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gathered from the trees on the ground." Few, if any, of the walnuts ever came up. Very few of the elms grew, not being adapted to the upland soil as well as to the soil at the lower elevation of the horse and carriage (now the automobile) park. But go, if you will, to the east side of the grounds and see the finest maples to be found anywhere. They are just forty



THE CAMP GROUND GROCERY

Formerly the Columbus Chapel.

years old in the Jubilee Year. They are perfectly shaped, of far-reaching spread, and their luxurious, rich foliage casts the most inviting shade of any trees on the encampment. They were planted in the Spring of 1882 by Judge Henry Long, of Groveport, Ohio, who secured them from a maple forest near that village and brought them to this camp on a flat-car.

At the next meeting of the Association, which was held on August 4, 1882, the committee appointed to

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negotiate the sale of the seven-thousand-dollar mortgage bonds reported, through Mr. H. C. Drinkle, that all the bonds had been sold for the gross amount of seven thousand and fourteen dollars, and that the money had been paid to Newton Peters for the forty-seven acres of land thus purchased, and the deed for the same was ordered placed in the custody of the Treasurer. Thus the Association consummated ownership of these grounds on August 4, 1882. A register of the bonds and names of the purchasers are on file in the Fairfield County Court of Records.

It was during this year that good people from Columbus secured permission to erect a small building on the corner of Eleventh and Twelfth Streets, to be used for a meeting place. For many years this building, known as "Columbus Chapel," was a real Bethel for the multitudes who there waited on God in earnest prayer. Many victories scored by workers in the meetings were first won in the little chapel by the way of the Throne. This building, remodeled and somewhat lengthened, is now used as the grocery store. The settees in use in the front rows in the auditorium were used in the Columbus Chapel.

On the evening of July 31, 1882, the Rev. A. C. Hirst organized the young people of the camp into the Young People's Camp Meeting Union. This meeting was in the Columbus Chapel, the erection of which had just been completed. It was, of course, the forerunner of the Epworth League, which had no existence anywhere until seven years later.

The Rev. Charles H. Payne, D.D., president of the Ohio Wesleyan University; Rev. J. W. Bushong, pastor of Trinity Church, Cincinnati, and Rev. C. A. Van Anda, formerly of the Ohio Conference, but at that

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time a pastor in Minneapolis, Minnesota, were a strong trio of outside helpers.

But this year, as on former occasions, the two great towers of strength were the Rev. Asbury Lowry and William M. Taylor. It was universally felt and declared that they had never preached with greater power. Eighty members of the Ohio Conference attended this meeting.

Another favorite was Professor R. E. Hudson, the song evangelist, who came this year. For several succeeding years Professor Hudson continued to come, always popular, particularly with the young people, and always cordially welcomed by everybody.

Closing the first decade of the Golden Jubilee period, it is interesting to record the results of a census taken at this session. Beginning at zero ten years before, as far as material holdings were concerned, the Association found itself possessed of fifty-six and three-



FLORAL SURPRISES ARE HERE AND THERE

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fourths acres of land, whereon were the auditorium, office buildings, and cottages owned by Association members to the number of two hundred and twenty-seven. Of these twenty-five were built in this year of 1882. There were four hundred and nine resident families, in which were three hundred and thirty-three children. Resident adults numbered one thousand and thirty-two. Attendance on the first Sunday was eight thousand. Attendance on the second Sunday was fifteen thousand. Average daily attendance for the season, three thousand.

Such is the story of the first decade at the close of which this Association gave praise to God that it was so providentially placed and firmly established in this Canaan of privilege and on this holy hill of Zion.

CHAPTER V

Extended Horizons

THIS Association entered upon the second decade with glowing prospects. The remarkable session of 1882 fully justified all the radiant hopes of the most enthusiastic friends and supporters of the institution. Following the great growth and development of the previous year, the Board of Trustees, at a meeting held early in April, 1883, decided to erect fifteen new cottages, to be rented or sold on the installment plan. This plan was successfully carried out.

The Rev. T. W. Stanley, one of the staunchest, truest, and most beloved friends of the Association, early in this year passed to his heavenly reward. This occasioned great sorrow, but prompted even greater devotion on the part of those who were charged with the duty of carrying forward the work at Lancaster Camp.

Dr. Asbury Lowry, editor of *Divine Life*, was again present, as in the old days of the tabernacle. He and Dr. S. A. Keen will long be remembered as outstanding teachers, preachers, and expositors of the doctrine of Scriptural holiness.

The session of 1883 was conducted in the midst of the most memorable temperance and prohibition campaign ever held in the State. It was the campaign for the adoption of an amendment to the State Constitution which would outlaw the beverage drink traffic in Ohio. Because of the place it occupied on

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the election ballot, it was known as the "Second Amendment." The two great giants in that campaign were the Rev. Adna B. Leonard, D.D., of the Cincinnati Conference, and the Honorable Mills Gardner, of Washington Court House. Perhaps the public mind in Ohio was never so aroused as during this campaign. The last few days of the session at the Lancaster Camp were wholly given over to the discussion of this subject, and the last Saturday was called Jubilee Day.

During the progress of the meeting came Mason Long, a converted gambler, with a quartet from the Ohio Wesleyan University, traveling in a wagon, from which they sang and spoke, and in this way rendered great assistance in the campaign. Many, even at this remote day, will vividly recall these things and give thanks to God that our Golden Jubilee Song of Rejoicing is, in large part, inspired by the fact that, please God, the legalized drink traffic is forever outlawed not in Ohio only, but throughout the nation, and, in the not distant future, is to be banished from the civilized nations of the world.

It is of interest to note that Purley A. Baker, now known throughout this country and the world as the general superintendent of the Anti-Saloon League of America, discovered himself and his providential call in this campaign. He was then teaching a country school in Pickaway County, but threw himself into the campaign in such way as to clearly forecast his future life-work. He became a Methodist preacher, joined the Ohio Conference the very next year (1884), later served this Association as one of its Superintendents of Program for several years, and was thence called to the larger field of leadership in the great

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national and international movement against the legalized drink traffic.

The "Boy Preacher," Thomas Harrison, was warmly welcomed as one of the workers again in 1883.

Compared with present-day allowances of money to pay for extra-Conference talent, the amount appropriated in the earlier days seems modest indeed.



OLD WOODSIDE HOTEL

The amount allowed the builders of the program for 1883 was three hundred dollars. An effort to increase this amount to four hundred dollars for the next year failed.

A resolution was adopted at this session to prohibit the building of a cottage on a private lot to cost more than three hundred dollars. This resolution was rescinded the following year.

Legislation was enacted which, at this date, seems quaint and curious, but reflects the evolutionary steps taken in the path of progress.

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This year the constitution was so changed that persons of good character, other than members of the Methodist Episcopal Church, might become lot-owners and members of the Association.

A resolution was adopted prohibiting the taking of photographic views on the grounds!

This year, in which the Association entered upon its second decade, was farther signalized by the launching of a movement that gave the institution a hotel, an event that was of epochal importance. A group of progressive and enterprising business and professional men of Lancaster proposed to form a company for this purpose. The Board passed a resolution granting the privilege, stipulating only that the company should conform to the rules and regulations which might be agreed upon by the Board of Trustees. This project was carried forward to success in 1884 largely by the efforts of Attorney H. C. Drinkle, who ever carried the interest of this Association on his heart. The hotel was named "Hotel Woodside," and was located on the north side of the grounds contiguous to the entrance from the Hocking Valley Railway. This was the way by which the thousands came every year before the motor revolutionized the movements of men. To-day the people come hither from far and near by automobile over improved highways, while they grow fewer who live to cherish the memories of the days when multitudes came in at the old "railroad gate," over the wooden foot-bridge that spanned the Hocking River, on either side of which were the snake-infested thickets and swamp-symphonies of nature-voices—the hum of insects, the twitter of birds, and the deep diapason of the frogs.

Preparations for the season of 1884 were carried

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forward under the business supervision of L. S. Chadwick, who succeeded J. W. Farringer as business manager.

J. F. Kennard was this year elected to the position of local manager and grounds superintendent. This proved to be of so much importance that we anticipate



the events of history and here record that Mr. Kennard was one of the most useful and best loved of all who have ever served this Association. From the year of his election till his death in 1906 he and his family resided on these grounds. During the last three years of his life he was not only superintendent of grounds and local manager, but also the business manager. He multiplied his own friendships

and the friendships of the Association by the thousands.

Returning to the story of the preparations for the session of 1884, we note that the Rev. C. F. Creighton succeeded the Rev. A. C. Hirst as one of the Superintendents of Program. The spiritual activities were strongly directed by Mrs. L. O. Robinson, Rev. J. S. Bitler, Dr. A. A. Marine, and Dr. Sheridan Baker. Dr. William Butler, founder of Indian and Mexican missions, also greatly aided in this meeting.

Very large attendance of the people this year prompted the initial steps which culminated in the next marked improvement in equipment and advance in methods of work, namely, the building of the Young People's Temple. This was successfully promoted by Dr. C. F. Creighton.

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The auditorium was rarely adequate to accommodate the throngs of people. The old tabernacle was in use for young people's meetings in the western part of the grounds. In one of these meetings Dr. Creighton presented his plan and secured six hundred dollars toward the cost of a building that should be called a "Temple." This led to the forming of a "Temple Association." This Association undertook to secure plans and specifications for the proposed temple, which were to be submitted to the Board of Trustees for approval. The Board was also to supervise the work of erecting the Temple. Money raised for the purpose was to be paid into the treasury of the Association and expended under the direction of the business manager.

The session of 1884 was marvelously successful. The Superintendents of Program placed the number of conversions at not fewer than three hundred. The great revival influence of this meeting was reflected in almost unprecedented revivals throughout the Ohio Conference during the ensuing winter months. Over twelve thousand were added to the churches in the Conference that year.

The Hotel Woodside enterprise proved eminently successful and added much to the comfort and convenience of the patrons of the camp.

Plans and specifications for the proposed Young People's Temple were presented to the spring meeting of the Board in 1885. Those presented by W. W. Donaldson were accepted. Remotely repeating the history of more than three thousand years ago, when the sacred tabernacle of God's chosen people gave place to the holy temple at Jerusalem, the tabernacle which had so large a place in the life of the divinely

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favored people of Lancaster Camp, in this year of grace 1885 gave place to the Young People's Temple which, for thirty-seven years, has occupied the site of the old tabernacle at the western end of Eighth Street. It was erected by the architect, W. W. Donaldson, and the contract price paid was eight hundred dollars.

The session of 1885 began on August 12, Bishop Willard F. Mallalieu preaching the opening sermon. On the first Saturday the Temple was dedicated, the dedicatory sermon being preached by Dr. A. A. Marine, of Indianapolis, Indiana. The Rev. J. S. Bitler was the evangelist. Other workers were Dr. Sheridan Baker; Rev. George W. Ball, of the North Ohio Conference, and Chaplain (afterward Bishop) C. C. McCabe. These, with an unsurpassed group of Ohio Conference men, constituted a mighty working force. It was very manifest that the one-time struggling, itinerating infant had attained the proportions of a giant among the institutions of this country committed to the task of summer evangelism.

At the annual meeting of the Association held on August 18, 1885, a constitutional change was effected by which the Board of Trustees, while continuing five in number, each member was to be elected for a period of five years; but only one member to be elected each year to take the place of the one whose office would expire. Four days later, on August 22d, the Board of Trustees changed the name of the office of the local manager to that of resident superintendent. They then elected J. F. Kennard to that office for a period of one year at a salary of four hundred dollars, with residence and usual tenant privileges. The office of business manager carried a salary of one hundred and fifty dollars. For several years repeated attempts

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had been made to secure larger appropriations with which to employ talent outside of the Ohio Conference. But conservatism again prevailed and the appropriation for the program was left at three hundred dollars.

After having rendered most distinguished service from the time he, with the Rev. Mr. Rife, had laid out



THE TEMPLE

the camp ground, the Rev. H. B. Westervelt this year retired from the office of superintendent of religious services, as also did the Rev. C. F. Creighton. But the Board was happy in having so great a man as the Rev. S. A. Keen, D.D., than whom the Ohio Conference never had a more able, consecrated, scholarly, and truly Scriptural expositor of the doctrine of entire sanctification. The sequel of this story will show that he was needed to guide and guard the destinies of this Association through the swift evolutional changes that came in the remaining years of the second decade, which we are now reviewing.

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Before leaving this year of 1885 we must not fail to note that it was generally stated and believed to have been the most successful season thus far in the history of the Association. Particularly was this true from the standpoint of real evangelistic achievements. It was given out by the management that at least five hundred persons were converted on the encampment that year.

What hallowed memories cluster about this forest sanctuary! What streams of holy influence flow forth to "earth's remotest bounds" from the ministries of great souls, going up and down in the earth, "having the everlasting gospel to preach," who pause here in their summer passage and minister in holy things, leading hundreds of men and women into the Kingdom of Heaven and blessing the nations of men!

We must mention also that this year was featured by the presence of Mrs. Mary Woodbridge for the Woman's Christian Temperance Union, who, one afternoon, led one of the most wonderful temperance meetings ever held on this encampment. This greatest of all women's organizations has, in these last days, flowered forth into such vastness of world-wide importance and work, maintaining here a highly efficient institute and school of methods each year, that we must appraise it as one of the very greatest coöperating agencies in the work of this Camp. It gives it added interest, too, when we note that this movement among the good women of the land was evolved in the atmosphere and holy fires of enthusiasm kindled in that distinctive American institution, the American camp meeting.

At the spring meeting of the Board of Trustees in 1886 it was decided to enlarge the auditorium by add-

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ing thirty-four feet to the north end and also to enlarge the platform. W. W. Donaldson was employed to do the work. It was in readiness for the season of that year.

This improvement was the more necessary because the Program Committee announced the engagement of Sam Jones and Sam Small, two noted southern evangelists who were then looming large before the whole country. A meeting held by them in Cincinnati during the previous winter had moved that city religiously as it had never been moved before. Indeed the whole State of Ohio, together with the neighboring States of Kentucky and Indiana, had felt its power. It was a foregone conclusion that unprecedented multitudes would throng the Camp.

When the meeting opened on August 5, 1886, there was an initial attendance far in advance of any previous year. There were two hundred and sixty cottages and many tents filled with an expectant and eager throng. The resident population was over three thousand, and the daily coming and going of people was unprecedented then and unequaled since.

The meeting opened with Dr. J. M. Thoburn and Dr. Sheridan Baker preaching. Their work during the first part of the meeting finely prepared the way for the eagerly-looked-for evangelists. On the morning Sam Jones was to arrive fully ten thousand people tried to at least get near enough to the auditorium to see, if not to hear, the great evangelist. The train was very late that morning. We waited. Good men were seeking to interest the people. Rev. Z. W. Fagan and his great chorus did yeoman service. For twelve years Brother Fagan had strongly led this greatest of all camp meeting choruses. The singing

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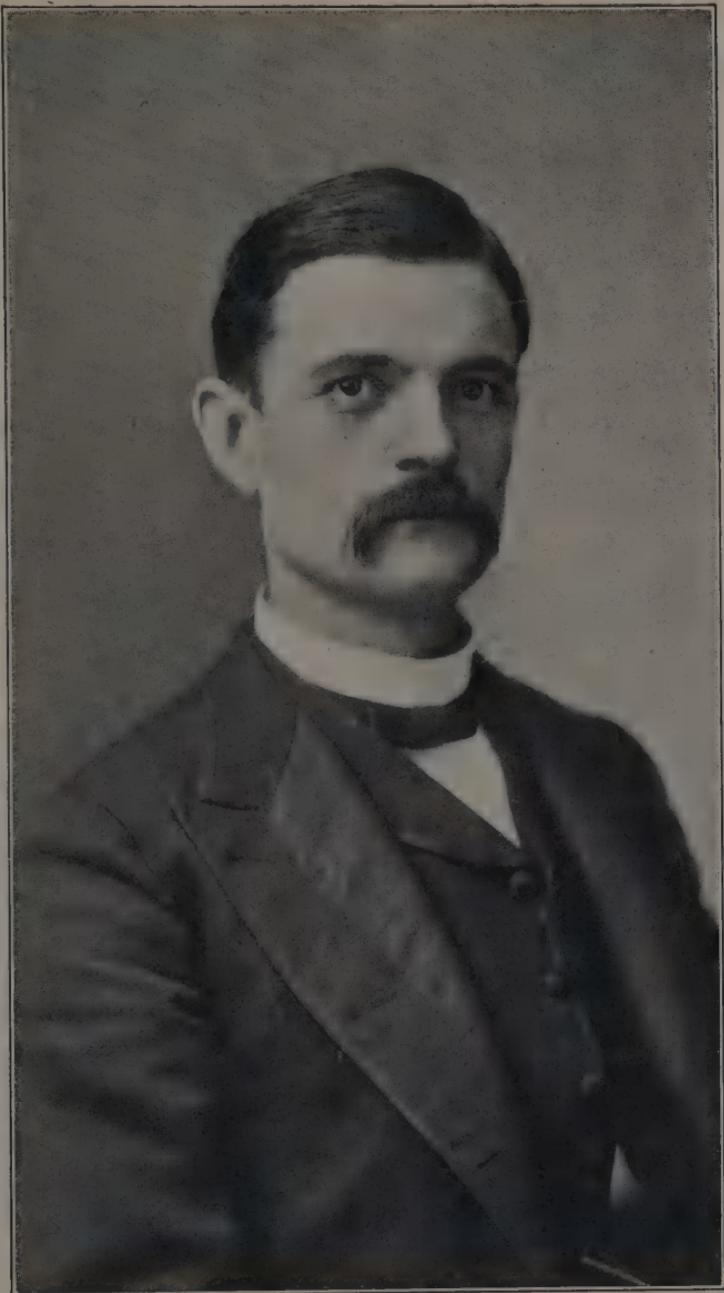
at this Camp was noted far and wide. Many had been drawn hither by the great singing. But the Rev. Mr. Fagan met a new situation on this particular morning.

After two hours of waiting, and at almost noon, the whistle of the train was heard, and in a few minutes we *felt* rather than heard that Sam Jones was coming up the hill.

Crowds are liquid. They flow. Individuals are the atoms that make up the streams, only they are atoms with wills. We willed to be in the current and were borne near enough to both see and hear while we were yet outside the auditorium but under the white wings (awnings) that surrounded it. The stream ceased flowing. We were becalmed in a vast ocean—a human ocean in which mighty currents ran deep. It was calm only at the surface!

Sam Jones came forward and stood still. He said not a word! The stillness was painful. Fifteen seconds! Thirty seconds! Something must let go soon! After one whole minute, which seemed very much longer, the sphinx spoke, and this is what he said: "Now you all have had a look at Sam Jones; I want you to look at Jesus!" Then in the simplest, sweetest, most human way he walked right into our situation and into our hearts. He was instantly one of us. We laughed with him and cried with him, and did what he told us to do, whether we liked it or not. For twenty years, or, as long as he lived, he returned at intervals to this Camp, always welcomed and loved, and his departure always regretted even by those who thought they grew angry under his withering sarcasm and his rapier-like thrusts of the Sword of Truth.

Sam Jones was conversational, Sam Small was dramatic. Both were masters of assemblies.



SAM JONES

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During the meeting of 1886 some two hundred people professed conversion. The doctrine of entire sanctification received scant attention—none at all from the evangelists. It is to be regretted that efforts to restore the emphasis to this crown-jewel of all the New Testament doctrines of Christian experience have since met with only indifferent success.

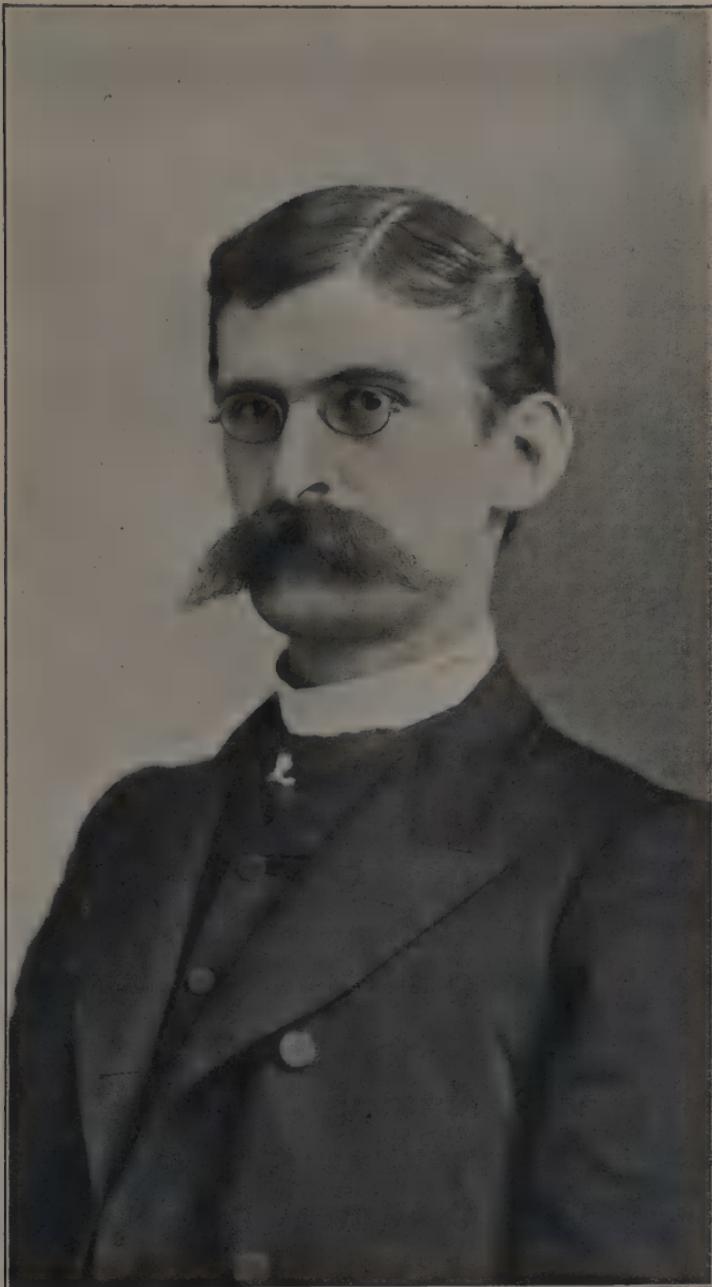
Financially, the net proceeds that year amounted to three thousand and fifty dollars. The debt, which had come to rather disquieting proportions, was reduced to two thousand six hundred dollars.

The year 1886 was not only the banner year financially and in the attendance of the masses of people, but also in the unprecedented attendance of the ministers. A record was made of the presence of one hundred and thirty-one members of the Ohio Conference and of twenty members of other Conferences.

At the spring meeting of the Board, held April 5, 1887, the Executive Committee reported having purchased the Hotel Woodside for two thousand eight hundred dollars. The negotiations were made with A. I. Vorys, who represented the hotel company.

The session of 1887 opened on August 4th with a fine attendance. Bishop E. G. Andrews and Dr. J. M. Thoburn were present, and the meeting was thus assured of strong leadership from the beginning.

Rev. S. A. Keen, who had served the Association so well for nine consecutive years, declined re-election. He submitted the manuscript of a brief history of the Camp Meeting, called "Forest Chronicles," for which the Board paid him fifty dollars and which they afterward published. Having intimate personal knowledge of his subject, much that would otherwise have been lost has been preserved, and we who write in later



SAM SMALL

THE AMERICAN CAMP MEETING

years must be grateful for his good work done in preparing, and the Board in publishing, the brochure, only a few copies of which are now extant.

At the annual meeting of the Association held on August 9, 1887, a new code of regulations was adopted in which provision was made for the annual election of thirteen trustees, with corporate powers, to hold in trust the property and transact the business of the Association in the interim of the annual meetings. Previous to that time the Trustees numbered only five.

Year by year the Lancaster Camp horizon of influence had been farther extended until it had become far more than a local or Ohio Conference institution. Visitors passing through Ohio turned their steps hither. Among them, in 1887, were the Rev. John D. Knox, of Topeka, Kansas; Rev. James Stephenson, of Cincinnati; Rev. J. H. Bayliss, editor of the *Western Christian Advocate*, and Rev. W. P. McLaughlin, of the Louisiana Conference, soon to begin, as it developed, a remarkable thirty-years' ministry in Beunos Ayres and, in a real sense, a ministry to the whole continent of South America.

That this Camp commanded attention beyond the group of devout souls carrying forward the work here is seen in a pleasing incident which occurred on Saturday evening when Sam Jones was here. The Board of Trustees had invited the Columbus Board of Trade and all the members of the Columbus City Council, together with all the officials of the Hocking Valley Railroad, to be guests of the Association. The Hocking Valley Railway Company ran a special train and the invited guests all came. They were given the freedom of the grounds and reservations were made for them in the auditorium. It was a memorable



A PYRAMID OF POTENTIAL MANHOOD

THE AMERICAN CAMP MEETING

evening of song, sermon, salvation, and good fellowship.

To show the changing conception of the task of building our programs and the importance of securing foreign help, the amount placed at the disposal of the Superintendents of Program for the session of 1888 was increased to thirteen hundred dollars. For many years it had stood at two hundred dollars and finally was advanced to three hundred dollars. This sudden and notable advance in the appropriation to more than three times what it had ever been was a recognition of the new and insistent demands that came with the evolution of the Camp into a distinctive American institution functioning in a new day to meet a new need.

This year the Board purchased the hotel furnishings from Halm & Bellows for two hundred and fifty-seven dollars. This brought the total cost of the hotel, with its equipment, to three thousand and fifty-seven dollars.

The Hocking Valley Railway Company sent a voluntary contribution of two hundred dollars to the Association, which was thankfully received and acknowledged by the business manager, L. S. Chadwick. How much was really involved in this we will leave our readers to determine after they have read farther on in these pages!

The contract made between the Hocking Valley Railway and the Association under which, up to this time, Sunday excursion trains were not run to this camp, expired this year (1887). The railroad company refused to renew the contract, promising only to take the matter under advisement.

But hereby is opened a long series of subsequent

THE STORY OF THE CAMP MEETING

events which doubtless would never have occurred but for this refusal. It brought to a head the rumblings, mutterings, and mysterious detonations which, for a long time, had been heard by the knowing ones who had their "ears to the ground" and had sensed the on-coming of events which would spell out a new era, a new name, a new order, and a new adjustment to far-extended horizons.



THE MAY POLE

CHAPTER VI

Readjustments to the New Day

PERHAPS the climax of achievement by this institution as an Ohio Conference Camp Meeting was reached in the coming of Sam Jones and Sam Small in 1886 and 1887. The leased-grounds-and-tabernacle stage was long since past. Our legal rights on this mountain were secured by purchase and the deeds duly recorded in proper courts of record. We now had a commodious auditorium, a good office building, an excellent hotel with furnishings, a very good supply of pure water, including several cisterns, wells, and engines forcing the water to all parts of the grounds. Our provincialism was past and we had taken our position among the best-known camps in the country. By the unprecedented successes of the past two years our constituency had been increased far beyond what it had ever been.

The seasons of 1888 to 1892 may have appeared to the casual observer to be going forward in a perfectly natural, normal, and usual way. There were the people, grave and gay. Sunrise meetings for prayer ushered in every day, as in all the previous years. The regular routine of well-attended, strongly-led services were full of interest, as they had ever been. Hillside trysts of happy lovers and care-free groups off for a few hours to the Rock Mill canyon, to Mount Pleasant, the Boys' Industrial School, or to "hike" in the Kettle Hills—all went on much as the birds render their seasonal symphonies through all the passing

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years. But the knowing ones felt that changes were impending.

So usual were the programs of the four years before us in this chapter that we shall speak of incidents only casually and trace with great care the real story of these years.

As stated at the close of the previous chapter, the Hocking Valley Railway Company refused to contract anew to not run excursions to these grounds. We shall soon see the significance of this refusal.

The Hocking Valley Railway Company sent to the spring meeting of the Board of Trustees, April 5, 1888, the word of assurance that they would stop no Sunday trains during the coming session; but at the annual meeting of the Association, held on the 31st of the following July, an attempt was made to remove the restrictions about stopping regular trains on Sunday and to require a special contract for excursion privileges. Various amendments were offered, but finally the whole matter was laid on the table.

We find no recorded word to indicate the success or failure of the session of 1888 except that, in the report of the business manager for that year, there is this entry:

The fiscal year ending September 10, 1888, was better than was anticipated by your business manager. The great State of Ohio, of which our Association is a part, has been overwhelmed with centennials, Grand Army conclaves, and so forth, and they largely centered near our camp meeting both in time and place. Yet as the time came for the annual worship in the woods most of the old veterans were on hand, besides some new faces.

Either by direction or by indirection the matter of open gates on Sunday loomed up in every official

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meeting. At a meeting of the Board of Trustees in May, 1890, Rev. J. C. Jackson offered a resolution to the effect that at the coming session "*all sales on the Camp Ground* [italics ours] close with the last service on Saturday night and not open till the first service on Monday morning." This was laid on the table.

The continued agitation of this subject produced many "weeping prophets," who moaned and wailed their Jeremiads, which prompted the business manager in making his annual report to the Board to include the following paragraph:

The Camp Meeting of August, 1889, was a success financially as well as spiritually, and the predictions of some people during the boom caused by the visit of Jones and Small that "The Lancaster Camp Meeting had reached the zenith of her glory, and would go down faster than she went up," we are glad to say, have not been realized.

He then added:

I point with pride to the fact that the old debt of eleven thousand and five hundred dollars of six years ago, and the debt of three thousand dollars added for the purchase of Hotel Woodside, in 1887, has been reduced to fifteen hundred dollars, without in any way distressing the other interests of the Association.

Good men and true were ever seeking to safeguard the sanctity of this place. Thank God for them. They may have been at times too suspicious, too quick to attach wrong motives to things proposed. But safety is found in the path of caution.

A proposal to lease the grounds and buildings and to permit cottage owners to rent their cottages to those connected with the Lancaster Rolling Mill

THE STORY OF THE CAMP MEETING

Company was made by that company in 1890. It was discussed by the Board with full sympathy for the matter proposed, but with a deep sense of obligation to hold these grounds sacred to the purpose for which they were secured and dedicated. The proposition was therefore respectfully declined.

A proposal to exclude all picnics from the grounds was voted down, and permission given to Methodist Episcopal Sunday schools to hold picnics "properly safeguarded and controlled."

On Sunday, August 17, 1890, the Hocking Valley Railway Company stopped their regular trains at the Camp. The event caused the Board of Trustees to appoint a committee to wait on the railroad company with a protest. The railroad company explained that it was an "oversight," and should not occur again. The Rev. T. G. Wakefield had offered a resolution asking the railroad company to respect the former contract. Nothing came of it, but it showed the constant fear, with many, that the ancient attitude and sentiment with respect to the Sabbath was in danger.

At the meeting of the Board of Trustees April 9, 1891, the business manager reported that the previous year was a "pronounced success." He said:

Valuable improvements have been made; all current expenses were promptly paid; all the outstanding bonds of the Association, amounting to five hundred dollars, were taken up and canceled; all interest paid to September 1st, and the Association entered the new year with a total debt of one thousand dollars and a balance in the treasurer's hands of one thousand one hundred and fifty-five dollars and seventy-three cents, thus, for the first time, placing us in a position where we could, at a moment's notice, have paid all of our obligations and have had money left.

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When such measure of prosperity had come and when such multitudes of people thronged the encampment as the recent years had witnessed it was inevitable that the erection of a new auditorium should be insistently urged.

On August 14, 1890, the Rev. J. M. Weir had offered a resolution to the effect that it was the sense of the Board that a new auditorium should be built in the near future. J. H. Montgomery, Rev. J. M. Weir, and Rev. P. L. Mark were appointed a committee to consider the subject. At the ensuing spring meeting of the Board (April 9, 1891) both a majority and a minority report came from this committee as follows:

MAJORITY REPORT

We respectfully recommend that we build a new auditorium for the meeting of this year, to be of sufficient capacity to seat three thousand persons in amphitheater form, self-supporting roof, with rises in roof for ventilation, at a cost of not to exceed four thousand dollars, and that a committee be appointed to procure plans, specifications, and estimates at once, to be submitted to the Board.

(Signed:) J. M. WEIR,
P. LEWIS MARK.

MINORITY REPORT

I agree to the above, only to be deferred to 1892.

(Signed:) J. H. MONTGOMERY.

One month later (May 8, 1891) the Board again met and, after much discussion, laid the whole matter of erecting a new auditorium indefinitely on the table. This was done after reaching a decision to build new stables, erect new cottages, and make other needed

THE STORY OF THE CAMP MEETING

improvements, the cost of which would approximate three thousand five hundred dollars.

But actions of official bodies do not always settle things. The tide of interest rose high. Newspaper reporters began to throng the grounds during the session of 1891. Wild rumors of mismanagement were exploited as news. This drew from the Association, at its annual meeting, a very positive and explicit endorsement of, and confidence in, the business manager, L. S. Chadwick, and his administration.

The ominous clouds that gathered in this year developed three storm centers: the question of open gates on Sunday, the erection of a new auditorium, and the integrity of the business administration. The latter, which was only a "tempest in a teapot," fomented by newspaper reporters, was easily dispelled by the action of the Association at its annual meeting, as above stated.

Like fitful flashes around the horizon, the auroral gleams of the Assembly which the future was to evolve are seen in various things done this year:

The Woman's Foreign Missionary Society and the Woman's Christian Temperance Union were granted the privilege of erecting buildings for their use.

The question of constructing a lake was again brought forward and reached the committee stage. J. G. Beatty and M. Halm were appointed to consider its feasibility.

The old committee presented plans for a new auditorium, to be one hundred and twenty feet long and eighty-six feet wide, and to cost \$3,900 or \$4,000. An effort was made to hurry this through and to get bids on the plans. It was finally tabled and the Committee instructed to measure the space for even a

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larger auditorium than the plans before them called for. At subsequent meetings the question was lifted from the table three different times, much discussed, and finally tabled indefinitely. Then it was decided to "alter and improve" the old auditorium.

This year also (1891) the method of preceding the Camp Meeting with two days of Sunday School Assembly was proposed, the Superintendents of Program arguing strongly for the Assembly feature to meet, what they were pleased to call, the "changed conditions of this new day." They concluded their argument as follows:

The character of this meeting is so well and widely established that we are sure, for all time to come, of large crowds of people. And the one principal embarrassment to highest results is that of being able to early and successfully handle these great multitudes.

Manifestly this was intended to be an indirect but effective argument for a new auditorium.

Beyond the general statement of the superintendents that the session of 1891 was "eminently spiritual and successful," we find no record of results.

And now we are at the dawn of the year which ends the second part of our story.

At the spring meeting of 1892 was reflected pretty clearly the significant trend of events! Note how they emerge in the three outstanding facts about that meeting:

Plans to again enlarge the old auditorium at a cost of fifteen hundred dollars were laid on the table. That meant speedy action favorable to building a new one.

The Superintendents of Program were asked to write to every pastor in the Ohio Conference concern-

THE STORY OF THE CAMP MEETING

ing the Assembly feature of the approaching meeting. That meant a changed and a very much enlarged conception of the work to be done at this encampment.

Rev. P. L. Mark offered a resolution that the gates be closed on Sunday at the next meeting. That meant the final settlement of this vexing question at the ensuing annual meeting of the Association, which took place in the Young People's Temple on the never-to-be-forgotten afternoon of August 9, 1892.

Back of the meeting to which reference has just been made was the action of the Ohio Conference at Zanesville, requesting the Ohio Conference Camp Meeting Association to close its gates on Sunday or change its name. It was well known that that famous Conference action had followed a stormy debate, with able men, equally sincere, and recognized leaders of the Conference on both sides of the question. The vote in the Conference was taken late in the afternoon of the last day in the hurry of closing the session, and many felt that the decision apparently reached at that time was not to be taken as seriously as the proponents of Sunday closing insisted it should be.

However, the Board of Trustees, at its spring meeting held on April 7, 1892, had adopted a resolution asking this Association at its next annual meeting to take "positive and unequivocal action on the question of open gates on Sunday."

The secretary, Rev. J. T. Miller, brought this request to the Association annual meeting, as above stated. The battle royal was on! Greek met Greek; then truly came the tug of war!

The Rev. J. C. Jackson presented a lengthy paper setting forth the reasons which, it was claimed, had actuated the Ohio Conference at Zanesville, and sub-

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mitted a resolution to instruct the Board of Trustees of this Association to

Arrange to hold next year's series of meetings so as to close the gates at midnight on each Saturday, and not to open the same for admission till midnight of the Sabbath next succeeding during the continuance of the meetings.

Unquestionably the debate which followed was the most notable in the history of this Association. The recognized leaders were the Rev. J. C. Jackson, Jr., contending for the adoption of the paper proposed by him, and the Rev. Joseph H. Creighton, who as strongly championed the cause of the open gates. Many addresses were made pro and con, affording material for "stories," which the newspaper reporters who swarmed about played up as "thrillers."

By and by a motion to vote *viva voce* was lost by a vote of forty-five to fifty-seven. The Association then ordered that the vote be taken by ballot, those favoring closed gates to put on their ballot "Close," and those against, "Open." The vote was taken and the result was as follows: "Open," 138; "Close," 24.

Following this very decisive vote this resolution was adopted:

Resolved, That we instruct the Board of Trustees to take the necessary steps to change the name of this Association to the form "The Lancaster Camp Meeting of the Methodist Episcopal Church," with no abbreviation of the words "Methodist Episcopal."

Four days later, August 13, 1892, the Board of Trustees instructed the business manager to carry out the instructions of the Association. No record is found of any report afterward made on this matter,

THE STORY OF THE CAMP MEETING

but the old name, "Ohio Conference Camp Meeting," drops out of the records, and the next entry is the caption to the following spring meeting of the Board of Trustees as follows:

Spring Meeting of the Board of Trustees of the Lancaster Camp Meeting of the Methodist Episcopal Church, April 13, 1893.

The Fairfield County Common Pleas Court Record for January, 1893, Journal No. 42, page 266, and Judgment Record No. 47, page 287, recite that

The name of The Ohio Conference Camp Meeting of the Methodist Episcopal Church was changed to "The Lancaster Camp Meeting of the Methodist Episcopal Church."

Thus ends the Story of the Ohio Conference Camp Meeting of the Methodist Episcopal Church, and thus closes the second part of The Romance of the American Camp Meeting!



THE MANAGER'S OFFICE

PART III
THE ASSEMBLY AND CAMP MEETING

CHAPTER I

New Objectives

OUR story began with a young man knocking at the door of the Ohio Conference with a passion for summer evangelism under the trees. We saw his brethren sharing that passion, and with beautiful devotion producing a tabernacle whose migrations we follow into our Canaan and to this, our Mt. Zion.

It was the Era of Romance, the glamour that always gathers about the beginnings of great institutions. The story of this era has covered the brief period of two decades—1872 to 1892.

We now enter upon the more prosaic, but, for all that, the more important story of the thirty-year period of the Assembly and Camp Meeting.

In no spirit of bitterness did the leaders of this institution undertake their task of administration independent of the Ohio Conference. They regretted the chain of circumstances that brought about a severance of tender and long-cherished relations. They believed their duty was clear. They were to build here a great institution, whose objectives would meet the new needs and imperative demands of a changed and changing world.

Progress is always pioneered by the birth-pains of new ideas. It was no easy achievement that could happen over night that transformed this camp from a one-track meeting for evangelism into a many-sided, modern institution, giving a symmetrical and rounded

THE AMERICAN CAMP MEETING

Christian culture to many thousands of people every year. A proper regard for the holy zeal of the saintly souls who built this encampment called for the grace of rare patience when the necessity arose to enlarge the program to include cultural activities never contemplated by them.

The Chautauqua Institution, founded by Dr. John H. Vincent (afterward Bishop) in conjunction with the Honorable Lewis Miller, functioned a generation ago in communities across the land, first of all in thousands of reading and study clubs known as Chautauqua Literary and Scientific Circles. Very soon the movement took on the form of summer gatherings modeled after Chautauqua, New York, and known as Chautauqua Assemblies. This system provided a college outlook to readers who, for the most part, had not had the advantages of college training. It readily lent itself to the new aims and purposes of those who were insisting that the seasons at our camp should be extended to include not only a ten-day camp meeting, but also one week or more of Chautauqua features and the enrollment of C. L. S. C. readers here. In harmony with the new name and character given to the institution, the management has ever since sought to administer its affairs.

It should be recorded here also that, with the evolution of the Assembly and Camp Meeting as a distinctive American institution, there has come a new evaluation of play as divinely ordered in the scheme of things.

Wherever life is unrestrained and free the play-impulse comes to expression. It is only among human beings that this divine order encounters prejudices, perversions, prohibitions and misdirections which

STORY OF ASSEMBLY AND CAMP MEETING

sadly evince the confusion in human thinking and the warping of human culture.

The infinite blending of colors grave and gay saves this world from being dull, drab, and drear.

The beauty of holiness is the proper blend of prayer, play, and push in a world of work. Assembly



FIRST CROQUET GROUNDS
Hotel Woodside in background.

and Camp Meeting folk function in the world of work. They recreate during the vacation period in the atmosphere of prayer and play.

"New occasions teach new duties." Provision there must be amid the stress of modern life for the relaxation so abundantly afforded by the game courts that multiply year by year on this encampment. Quoits, croquet, and tennis courts lure the happiest, care-free groups in all the world of human affairs. They here escape the "fury, fret, and fever" of life. They breathe

THE AMERICAN CAMP MEETING

the ozone of health. They gather courage, strengthen hope, and disseminate the gospel of good cheer.

We have thus written that the reader may clearly conceive of the new and greatly enlarged objectives sought to be realized by the American camp meeting in this new day and as illustrated by the Lancaster Assembly and Camp Meeting Association.

While yet standing for the gospel of our Lord and for his salvation as primary and fundamental to all things else of enduring worth, this story will now reveal its enlarged cultural character in a series of chapters which we conceive as: Adventures in Administration, Adventures in Evangelism, Adventures in Education, and Adventures in Recreation.

CHAPTER II

Adventures in Administration

IT WILL be readily seen that the task of administering the business affairs of an institution with ever-multiplying activities calling for more complex programs with increased equipment and consequent vaster outlay of money, is a very different thing from the business requirements of earlier years. In those years one hundred and fifty to two hundred dollars covered the annual expense. In later years many thousands of dollars are, of necessity, annually expended on the program and for operating expenses.

To meet the new requirements it has been found necessary, within the past ten years, to almost wholly rebuild the plant. It has required the building of a new hotel, a new, self-serve dining hall, a new grocery store, a new ice cream and soft drink refreshment parlor, the installation of a complete belt gas line with laterals, the building of new sanitary toilets, great improvements and increase of water supply by placing of new wells and cisterns, new engines at the pumping stations, new electric appliances, including equipment for moving pictures, and, finally, the new tabernacle offered to the workers and the general public, thus featuring in a very special way the semi-centennial celebration and Golden Jubilee of 1922.

Back of all these achievements, and well explaining whence the necessity for them arose, is the story of the new adventures in administration. It is not a



THE TABERNACLE
Formerly the Auditorium.

prosy story. Rather, it is a-thrill with the glow and color, character and quality of real romance. They were not poets, those staid officials who administered Association affairs; but the product of their administrative work has the charm of poetry.

This part of the story begins in 1892. Joseph S. Sites was the business manager. The local manager was J. F. Kennard, and the Superintendents of Program were Rev. J. C. Arbuckle, Rev. J. H. Gardner, and Rev. W. V. Dick.

Two subjects were looming large. The first one was the still persistent subject of open gates. This was soon to wane and cease to be a source of trouble.

The other was the building of the new auditorium, imperatively necessary, but projecting down the years a long series of disquieting financial consequences.

As to the open-gate question, at the annual meeting of the Association, August 15, 1893, Rev. J. C. Jackson and Rev. J. E. Rudisill made another effort

STORY OF ASSEMBLY AND CAMP MEETING

to secure the closing of the gates on Sunday by citing a renewed action of the Ohio Conference requesting it. It elicited some discussion, but failed to arouse interest as in previous years. When the vote was taken it resulted as follows: Close, 15; Open, 81. Rev. J. H. Creighton and J. S. Sites were requested to prepare and give to the public a paper, "Setting forth the proper relations of this Board to the Sunday open-gate question and to our Ohio Conference."

Also the same year (1893) the Ohio Conference met at Lancaster and appointed Rev. H. B. Westervelt, Rev. J. E. Rudisill, and Rev. W. F. Filler a committee to present the Conference viewpoint. This committee presented a paper to the spring meeting of the Board in 1894, which was received and referred to a committee composed of J. S. Sites, Dr. J. B. Kirk, and M. E. Dreisbach, to report to the next meeting of the Board. This report was made on August 18, 1894, to the effect that

The Committee from the Ohio Conference did themselves credit by the kindly, able, and Christian manner in which they performed their duty, and that in reply we desire to submit a former report of this Association to the Ohio Conference, which we consider a just and full expression of our views, and that, as it was considered and reported upon, we have no further report to make.

The other aspect of the open-gate question concerns itself with the Hocking Valley Railway Company. The Board of Trustees, through a committee composed of J. S. Sites, Rev. A. J. Hawk, and Rev. J. C. Arbuckle, expressed to the railroad company their appreciation of the many favors granted during past years, and requested that no special trains be

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run to the camp grounds on Sunday. This request was granted. Following this the Rev. J. C. Arbuckle, Rev. J. H. Creighton, and Rev. A. J. Hawk were appointed a committee to inform the Ohio Conference of these concessions, and the long-drawn series of incidents touching the question of open gates on Sunday closed.

The question of building a new auditorium had been agitated every year since the visits of Sam Jones and Sam Small in 1886 and 1887. It now became more acute than ever. On August 16, 1894, the matter was referred to the Executive Committee, with instructions to give it full consideration and, if they should reach a conclusion that the erection of a new auditorium was imperative, to report the fact to the Spring meeting of the Board in 1895, and that the Board should then "deal directly with it." The decision to build was evidently easily reached and plans for the structure were submitted to the Spring meeting. The business manager and the Executive Committee were authorized to receive bids and also to "sell bonds in denominations of fifty dollars and one hundred dollars in the amount of seven thousand dollars."

The contract to build the auditorium was finally let to J. B. Showers, of Zanesville, Ohio, for \$5,400. The architect was H. C. Lindsay, of Zanesville. The building was erected and used at the session of 1895.

But an unfortunate aftermath of the building of this structure must be recorded to make this history complete. As the work approached completion, persistent rumors went abroad to the effect that the plans upon which the structure had been built were defective and inadequate to support the roof. When the building was completed, except the tower, the contractor

STORY OF ASSEMBLY AND CAMP MEETING

refused to remove the staging till ordered to do so by the architect. Mr. Lindsay was called, and admitted that counter bracing was necessary to make it secure. The Building Committee refused to accept the work until it should be favorably passed upon by the State inspector.

While the local manager, J. F. Kennard, was not skilled in architecture and made no claim to be expert



NORTH END OF AUDITORIUM

in such matters as were then greatly distressing all concerned in the erection of the auditorium, yet at this point he came forward with very practical and, as it proved, quite scientific suggestions as to its reinforcement. Indeed no more practical, all-around utility man ever served the Association than he. A scheme of undergirding was worked out that has withstood all the tests of the elements for twenty-seven years, with never a sag or suggestion of weakness anywhere. In this matter also Thomas J. Frazier of

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Zanesville, Ohio, bridge architect for the Pennsylvania Railway Company, generously gave helpful advice.

But all this involved an unlooked-for expenditure of three thousand seventy-five dollars and three cents, for which none of the parties to the contract felt responsible. The whole matter became very acute. The story is long and painful. The Board of Trustees, on August 11, 1896, authorized the Executive Committee to arbitrate the matter or to take any other steps which might be deemed necessary to secure the best interests of all concerned.

The decision finally reached was that, however inequitable or unjust it might appear from the stand-point of business ethics and rule, it were better that the Association assume the additional expense than to go through a long and unseemly struggle in a court of law. Accordingly the additional amount was paid.

But let us look at this noble structure. It is one hundred and twenty feet square, and lifts its huge proportions most impressively. Strangers, even those from the large cities, are awed when they find themselves under this great pavilion, with no structural steel arches, columns, or other interior support. It has been repeatedly declared by Chautauqua speakers to be the best of the kind west of the Alleghenies. Its great platform, with seven hundred sittings, affords a fine forum on which to stage pageants, plays, orchestra ensemble, and any cast for impressive presentation to vast audiences comfortably accommodated in the well-ventilated building with its forty doors of ingress and egress.

The debt, which was quite negligible before the building of the auditorium, was now mounting upward in alarming proportions. But it was not all due to the

STORY OF ASSEMBLY AND CAMP MEETING

unlooked-for cost of erecting and reënforcing that structuré. The enlarging program, calling for greater variety of talent, necessitated correspondingly large



SECTION OF INTERIOR—AUDITORIUM

increases in appropriations of money for that purpose. These appropriations now reached two thousand dollars or more each year.

In addition to the increased cost of talent, the various activities required greatly increased equipment. It is therefore not surprising that we read in the business manager's report to the annual meeting of the Association for 1898 that the total indebtedness was then sixteen thousand six hundred and twenty dollars! From that date for twelve years the Association struggled on, providing costly and attractive programs each year at a cost to our patrons below that of any similar institution in the land.

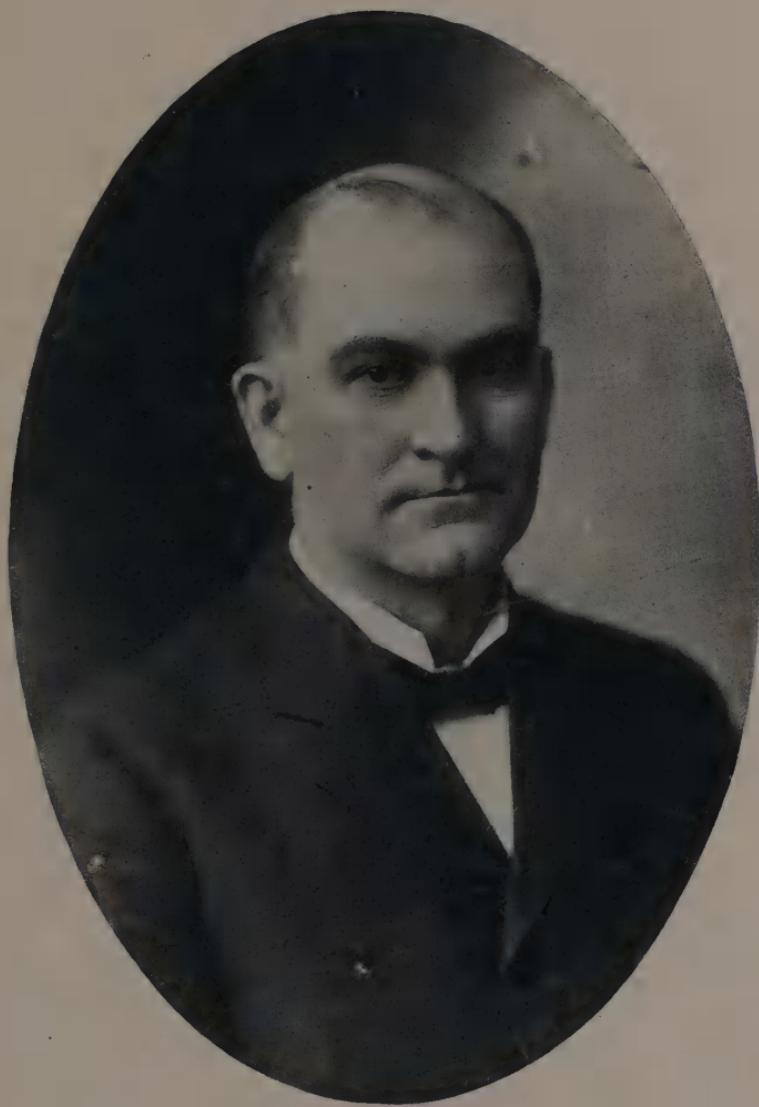
The inevitable crisis came in 1910, when the indebtedness was eighteen thousand five hundred dol-

THE AMERICAN CAMP MEETING

lars. Of this eleven thousand dollars was bonded, and the day of foreclosure loomed in the not distant future. The bonds were scattered, and there were persistent rumors that selfish interests were planning to buy them up, hold this Association with a death grip when they should mature in 1915, force a foreclosure of the mortgage, and commercialize the exceptionally fine opportunities that would at once be presented here for a worldly amusement park!

If such sordid and selfish plans were forming, their promoters could not have devised anything more effective to defeat them than to start even a whisper of them. The thought of such a prostitution of this sacred place was so repellent that "They shall not pass" was written deep in the determined hearts of Association members and other friends long before that fine phrasing of it came in the World War.

But such a determination waits on human initiative. This initiative came in the deliberation and decision of the Board of Trustees in session on August 15, 1910. In all the coming years lovers of this place should thank God for that Board of Trustees and for that day. In particular they should be grateful to the Rev. F. M. Swinehart, who, with deep emotion, urged the calling of a mass meeting to acquaint the people with the immediate necessity of preparing against what might be the day of doom to this camp in 1915. The decision was reached with great unanimity to bring the matter before the people on Thursday, August 18, 1910. Those who were present will never forget the irresistible appeal made at the request of the Board by the Rev. F. M. Swinehart, D.D., its president. To him is justly due the major part of the



REV. F. M. SWINEHART

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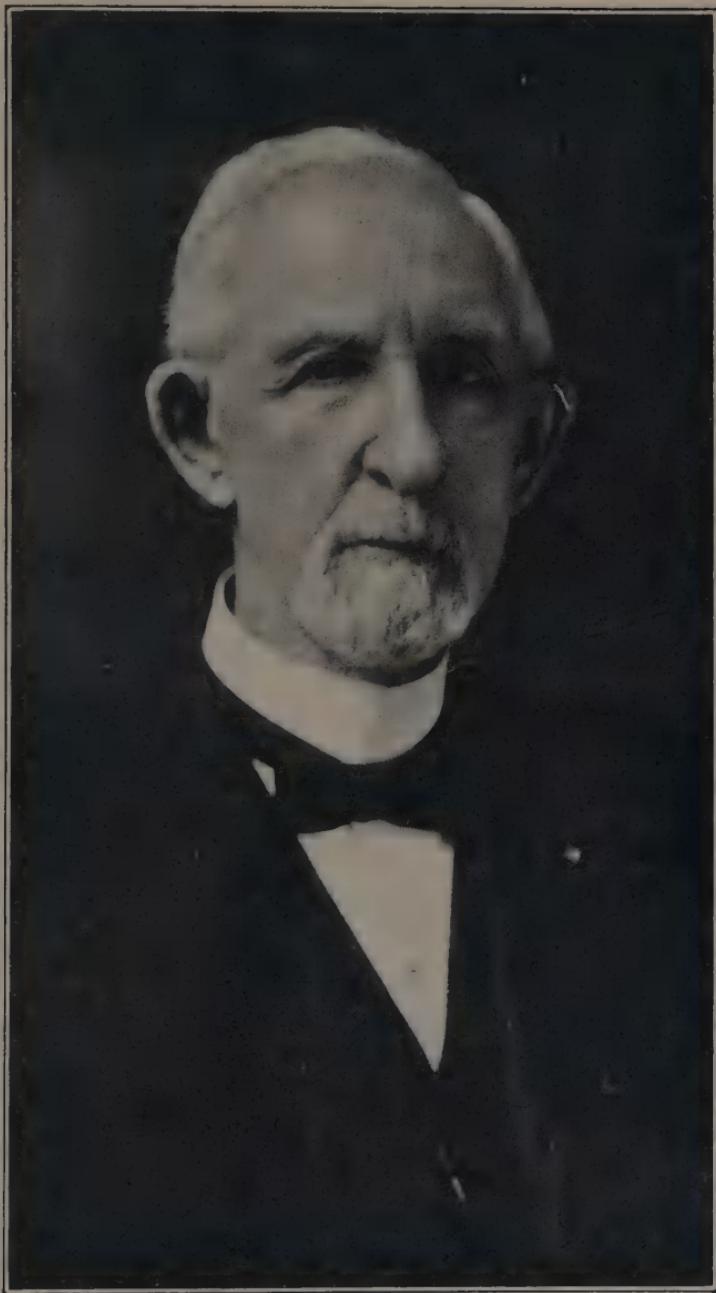
credit for launching the movement that has meant the freeing and rejuvenation of this camp.

Dr. Swinehart's appeal brought an immediate cash and subscription offering of \$5,088. At another meeting held at 4 P. M., the total reached \$6,500. This was later increased by the addition of \$2,000, subscribed on condition that the entire amount of the debt should be secured within two years. On the following Sunday (August 21st) the appeal was continued by the Rev. George R. Stuart, who has always been a good friend of this camp.

The next year (1911), in response to another appeal of the Board, voiced by Dr. Swinehart, \$1,300 more was secured, so that the fund totaled about \$10,000.

The raising of this large amount of money, coupled with other money sure to accrue from the re-leasing of lots in 1914, the year before the bonds would mature, inspired confidence and kindled enthusiasm for the completion of the task.

However worthy may be the cause, there must always be effective human leadership. Disquieting changes occurred in the years immediately following, so that, for the time, the hopeful outlook seemed jeopardized. H. G. Trout had been the faithful treasurer since 1882. All thought of him as quite indispensable to the financial future of the Association. His advanced age and consequent infirmities compelled him to lay down the burdens of his office in the year 1911. A capable young business man in the person of A. B. Vlerebome was elected in his stead. He began his work with characteristic energy, and would have scored great success, but within the year his business interests compelled his removal to Ashland, Ohio, a



H. G. TROUT

THE AMERICAN CAMP MEETING

point beyond the Ohio Conference and too remote for him to continue in this office.

After this it became more manifest than ever that God was leading on to the discovery and ultimate choice of the man whom he willed to be the Joshua to lead our Israel into the Canaan of financial deliverance after our Moses had finished his task and gone on to his heavenly reward. The choice of the Board was found in the person of another man of large financial affairs, who had been chosen by the Association the year before as one of its trustees, R. M. Fountain, of Somerset, Ohio.

For a year or two after Mr. Fountain's election to the office of treasurer, Dr. Swinehart continued as the president of the Board, and voiced its appeal for increase of funds. But in 1913 he was transferred from the Ohio Conference. From that time forward not only did Mr. Fountain administer the affairs of his office, but year after year he told the people in words that presented the whole financial situation with such sunbeam clearness that thank-offering money has continued to come in every year, until the total has amounted to twenty-two thousand dollars. This is much more than would have been necessary to liquidate the entire indebtedness when it was at the maximum amount. But it has already been made clear to the reader that, while paying the debt, during the past ten years almost the entire plant has been rebuilt and many new improvements made. This has involved an outlay of many thousands of dollars, which has been paid in part from funds contributed for those purposes and in part from income produced by the successful conduct of Association business. And here this institution stands, a monument to the loyalty

STORY OF ASSEMBLY AND CAMP MEETING

and love of a devoted constituency who believed in the men who were administering its affairs and approved their policy of "open agreements openly arrived at"—an institution cultural, Christian, and truly American.

BUILDING THE CONSTITUENCY

Experience has proved that the glory and strength of this institution is in its intelligent clientele, a permanent constituency composed of those who are not looking for passing summer thrills in flitting about from place to place, but who prefer to rebuild depleted energies in the intellectual, social, religious, and recreational atmosphere of an ideal Christian community.

In the early days there was the religious group that was appealed to by the spiritual privilege of worship in the woods. That group was the primal unit of the camp meeting. Beyond that group was the general public, longing for some place to go. The task of attracting them for a day by railway excursions at "low rates" was very simple; but the dependable, permanent constituency was not created in that way. Because, upon occasion, many thousands sometimes crowded the encampment in other years, superficial observers concluded that such marked the maximum growth. The permanent constituency in the Golden Jubilee year is far greater than it ever was in the days of the special excursions and the throngs they brought.

Consciously or unconsciously, the management has always felt the necessity of constructive and assimilative methods.

In the early eighties the Rev. J. M. Rife ably con-

THE AMERICAN CAMP MEETING

ducted for the Board during the sessions of the camp meetings a small paper which was called *The Daily Camp Meeting Advocate*. The Rev. C. F. Creighton became one of the superintendents in 1884, and the next year he became the editor of the paper, changing



REV. JOSEPH CLARK
(Timothy Stand-by)

the name of it to *Forest Fires*. The little paper was sent home to friends and served a good purpose. Dr. Creighton's incumbency in his office passed with that year and so also did the paper.

In 1896 and 1897 the Board of Trustees published *The Assembly Herald*, a most excellent daily paper, of which Rev. Joseph Clark was the editor and business manager. Dr. Clark was eminently well fitted for

STORY OF ASSEMBLY AND CAMP MEETING

this work. As a feature of the paper he wrote a series of letters entitled "Timothy Stand-by at the Camp Meeting." In quaint and colloquial style he gave graphic daily accounts of camp meeting events. During the twenty-five years that have since elapsed Dr. Clark has continued to write the famous Timothy Stand-by letters in connection with his world-renowned leadership in the interdenominational Sunday school work.

The necessity for such a constructive organ as *The Assembly Herald* was the more pressing because of the evolution of the varied cultural activities which characterized the Assembly. But however well it served its purpose, the patronage it received and the income derived from it did not warrant its continuance.

In 1905 *The Assembly Herald* was revived under the editorial management of the Rev. E. R. Stafford. *The Assembly Herald* office was established in the cottage on First Street next to the manager's office. Unusual editorial and reportorial ability characterized this adventure, but it shared the fate of its predecessors.

In 1913 the experiment was made of furnishing free plate matter to the ninety-seven newspapers published within the bounds of the Ohio Conference advertising the session of that year. This material was prepared by the Columbus *Dispatch*, under Lancaster Assembly and Camp Meeting supervision, and was released at regular intervals during a period of three months. It undoubtedly carried full information to the reading public, but the results did not warrant the continuance of this method. The excellence of a program at a summer camp does not of itself attract and build a permanent constituency. Such programs can

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be arranged and talent procured by any enterprising community at any season of the year.

In 1913-14 the Board published *The Camp Ground News*. This was a small magazine which was issued once a month during ten months of the year, and was intended to be a means of informing the members and friends of the Association of all things pertaining to its interests during the interim of the annual sessions. Rev. J. F. Grimes was the editor and Dr. B. R. Bales was the business manager. Both were members of the Board of Trustees. It was projected at a time when recreational features were being introduced, just as *The Assembly Herald* was launched when the institution evolved the cultural activities of the Assembly a decade earlier. After two years this magazine was also abandoned.

Here on this mountain has evolved an institution needed in our present-day American life, and which needs no other promotion than the normal, healthy longing of people of superior Christian tastes and ideals to be together during recreative and worshipful days in midsummer, free from influences more or less distracting and hurtful, which seem always to obtain where commercialism creates the atmosphere of summer resorts.

THE WOMAN'S WELFARE LEAGUE

The caretaker's task is always an arduous one and necessarily restricted to matters of utility. The cultural and æsthetic impulses of the women came to expression when, for the first time, systematic efforts to beautify the camp were made by the Woman's Welfare League in 1915.

This organization resulted from a conviction that

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what had been attempted by a few on their own initiative could be done far more effectively under competent supervision with a camp-wide scheme of beautification.

In that year Mrs. J. M. Payne, Mrs. E. C. Howard, the Misses Laura Ball, Lida and Jennie Guthrie, Mrs. Rev. P. H. Fry, Mrs. Rev. J. H. Redmon, Mrs. E. P. Grimsley, and possibly others asked the management to call a mass meeting of the women of the camp. This was done, and the Woman's Welfare League was organized by the election of Mrs. J. M. Payne, president; Mrs. P. H. Fry, secretary, and Mrs. E. C. Howard, treasurer.

The Board of Trustees has given every possible encouragement to the movement. This has been the more effective by the direct aid of Mr. E. C. Howard, member of the Board and of the Grounds Committee.



. A TYPICAL RAVINE

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The activities of this organization, always modestly conducted, are surprisingly varied, and the happy people who come and go little realize how much this æsthetic ministry means to them.

They have planted hardy shrubbery. Every year Mrs. Grimsley, wife of the superintendent of grounds, grows a profusion of flowers, the artistic placing of which is carried out by Mrs. E. C. Howard, chairman of the Grounds Flower Committee. Floral decorations are also constantly provided for the auditorium platform and pulpit and for other places of public meetings.

The League inspired the placing of tables and benches in the automobile parking spaces for public convenience. They coöperate with the Committee on Sanitation, a task requiring patience and persistence, coupled with scientific knowledge.

Another aim of the League is the preservation, expert selection, planting, and culture of trees. In the Golden Jubilee year Mrs. T. H. Henry is the president; Mrs. H. C. Gunnell, vice-president; Mrs. J. F. Grimes, secretary, and Miss Jennie Guthrie, treasurer.

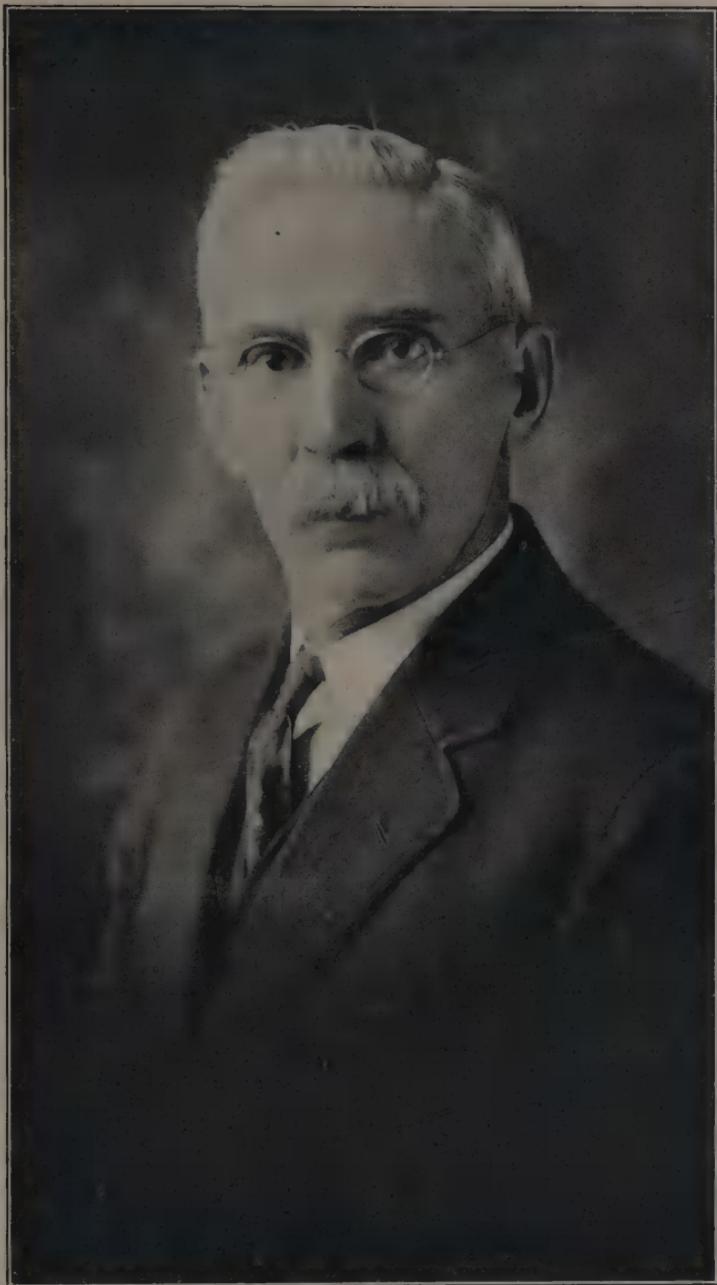
THE POST OFFICE

In all camps the coming of the mail is a very human event. The campers are very human beings, and the mail is the lengthened line of human interests.

The man of affairs with tense features dashes off a reply to a hurried word from the office back home.

Nervous, trembling fingers open that sable, somber, bordered envelope, and the next outgoing post carries the tear-splashed missive to sorrowing hearts out in the big, burdened world.

Yon brawny swain opens a pink envelope and draws forth a rose-scented missive of nine pages,



G. W. BISHOP

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which he peruses all alone, and his usual brusque and awkward movements grow graceful and tender as he pens with unusual care his amorous reply.

This pair of girlish faces are close together as they come into closer confidences over a very frank, even bluntly abrupt love letter which came in under a masculine number six envelope, and one of them slyly presses the signature to her lips as she returns it to the envelope, with a "cross-my-heart" promise from the other to not tell of it to anybody in all the world.

And thus it went on for thirty-five years that, at the grounds superintendent's home or at the manager's office or by the hands of those who came out from Lancaster or in other makeshift ways, the lengthened lines of human interest passed in and out by post.

In 1907, through the good offices of George W. Bishop, who was then the business manager, the post office at this place was established by the government. The primacy of this institution is recognized even in the name—Camp Ground, Ohio.

President Roosevelt appointed George W. Bishop postmaster, which position he has since continuously held.

While George W. Bishop, business manager, made friends everywhere, Brother Bishop, postmaster, has multiplied and intensified these friendships even more. A member of this Association since 1883, long time grounds superintendent, and business manager for several years, always present and everywhere helpful, he seems requisite to "normalcy" on this encampment.

The postal service receiving, distributing, and despatching six mails daily; telephone service maintained at the manager's office, Hotel Woodside and the office of the grounds superintendent; all Columbus and



THE POST OFFICE



THE TOBIAS STUDIO

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Lancaster daily papers reaching the camp by the many incoming trains and interurban cars all together afford instant and continuous connection with the great world where we must live and in which we should perform some worthy part.

The story of these adventures in administration is truly romantic and will continue so to be as we go forward to do many other things that our friends and patrons may have what is justly their due—the very best that can be provided for the culture and comfort, the pleasure and profit of the best people in the commonwealth, the people of Lancaster Camp.



DINING HALL

CHAPTER III

Adventures in Evangelism

FROM the beginning until this good Jubilee Year the passion for evangelism has been the urge and dynamic of Lancaster Camp.

In the chapter on "Early Etchings" we traced those movements which, with the dawn of the nineteenth century, came to expression in the Middle West in camp meetings for summer evangelism. From the rise of the camp meeting as an American institution in 1800 till the beginning of this camp in 1872 camp meetings were conducted in fifty or more different places within the bounds of the Ohio Conference of the Methodist Episcopal Church. They were held by Methodist presiding elders and pastors. Some of them were held for only one or two years, while others were held for much longer periods, even for many years. In all of them the objective was the conversion of sinners.

The doctrine of entire sanctification as a definite work of grace subsequent to conversion was not a dominant note in camp-meeting evangelism in those years. We have seen that Methodism can scarcely claim to have originated the camp meeting. Perhaps that distinction more properly belongs to the Presbyterians. Closely identified with them were the Baptists. In neither of these communions was the doctrine of entire sanctification taught as it was by Wesley and the early Methodists. It is not surprising, therefore,

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that in early Middle West camp meetings that doctrine was heard only now and then, and usually from those who had been in direct contact with the teaching in Methodist communities farther east.

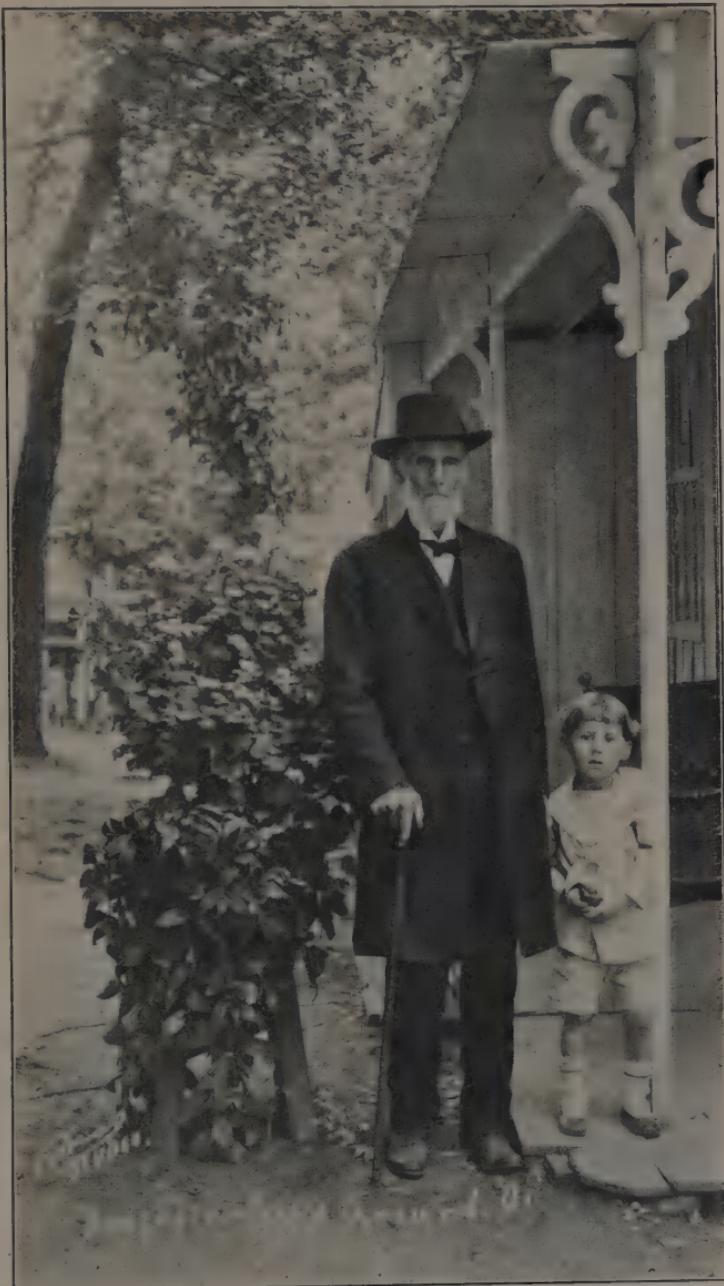
But Methodism has always held as fundamental to the Holy Scriptures the doctrine of full salvation as a work of grace to be sought by a regenerate soul who would be "made perfect in love in this life."

In the days following the Civil War, mainly as a result of the influence of the National Holiness Association, the objective of aggressive evangelism came to be well expressed in the slogan "The conversion of sinners and the sanctification of believers." This was the urge that evolved this institution.

However complex and many-sided the program of present-day camp meeting work is, yet evangelism, in this essentially Scriptural and eminently Methodistic sense, is its objective. It shall be our endeavor to make plain this fact by showing the romance in our adventures in evangelism, through which we have come to hold a concept of salvation that is Spirit-given in its origin, Scriptural in its method, strong, virile, resourceful, and practical as it functions in the world of work to-day.

Our story of the earlier years has already shown the era of romance. The pioneer preacher was a romantic figure. Mounted on a good horse, which, in the public mind, was almost a part of his personality, his appearance in the "settlement" occasioned a romantic thrill experienced by all the people of the countryside.

Usually there were a few elect souls who were cheered by his coming, and he found their "latchstring



REV. WM. S. BENNER

THE AMERICAN CAMP MEETING

on the outside." "Walk right in and make yourself at home" was the very essence of their hearty but humble hospitality.

The lawless element felt the thrill of this romantic presence, too, for the wireless message which in some way went everywhere that there would be "service at a-raly candlelight" at somebody's cabin was the signal for the social extremes to "go to meeting." Many times the "meeting" of such widely divergent elements occasioned conflicts the story of which invests the whole of that earlier period with the atmosphere of thrilling romance.

From the early pioneer days the revival movement, which produced the "protracted meeting" in the wintertime and the camp meeting in the summertime, evolved a type of Christian worker that was *sui generis*. He was not a preacher. In Christian service he was more than a layman. He could preach, exhort, pray, sing, meet and master hard situations presented by early-day "hoodlumism," attend revival meetings all winter long in a half dozen different townships of three or four different counties, trudge over the hills and through the "hollows," navigate swamps and swollen streams, pull through impassable roads, inspire visions of spiritual victories, and raise the shout of faith that would bring down the Jericho walls of sin and capture whole communities for the Christ he loved and served. He was as truly a prophet of God and messenger of the Master's evangel in America as were the prophets of old in Bible lands.

Not only because he was the father of the Rev. C. E. Turley, member of our Board of Trustees and former superintendent of program, but also because



"FATHER" TURLEY

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he was a worthy representative of the class of Christian worker above described, we present herewith the familiar face of "Father" Turley. Thousands of people looking on this picture will recall his prayers, his truly eloquent testimonies, and his songs, usually sung with his gifted son.

The story of revival in the cabins and early log church; of revival in camp meetings under the trees; of the coming of people in wagons, in ox-carts, on foot; of the tents and tabernacles later on; of cottage, pavilion, temple, and auditorium, and of the evolved product of an ideal Christian community life like the American camp meeting, is a story the romance of which is so unique and interesting that it can scarcely be equaled in any other land.

Standing on this mountain, let us look at the evangelistic kaleidoscope of fifty changing years. With the charm of real romance we have seen the emergence of this camp meeting a half century ago from a background of Christian activity in God's first temples, the woods, for sixty years from the settlement of the Middle West.

Let us look through the kaleidoscope of history at intervals of decades and note the shifted angles of vision and further-extended horizons while yet holding to the original objective.

The first decade, 1872 to 1882, saw the emergence of the pulpit at this camp from its provincialism—a preaching place for men of the Ohio Conference only, albeit they were great men—to a forum for apostolic souls who were even then recognized church leaders in distant lands. In this decade came William Taylor and James M. Thoburn, both of whom afterward be-

STORY OF ASSEMBLY AND CAMP MEETING

came bishops of the Methodist Episcopal Church—world-citizens of the kingdom of heaven, ambassadors to all men. Theirs was a holiness evangel flaming with a passion for world-evangelism. The Shekinah of God rested and remained here. Their ministry, together with that of Bishop J. T. Peck and others in this decade, greatly cheered the promoters of this meeting who were then wrestling with its problems and bearing its burdens—the fathers whose names have been recorded and whose story has been told in the early chapters of this book.

Shifting the kaleidoscope again for the second decade, 1882 to 1892, we discern a change of viewpoint in all probability quite unrecognized at the time.

During the first half of this decade, and under the great preaching of our own Dr. S. A. Keen, Bishops William Taylor and James M. Thoburn, who at intervals returned to this camp, and also the illuminating expositions of Dr. Asbury Lowry, editor of *Divine Life*, the doctrine of entire sanctification continued to be heard here as the dominant note.

But beginning with 1883 our kaleidoscope shows new angles of vision and a larger horizon to include the temperance reform, and great leaders like Dr. A. B. Leonard, the Hon. Mills Gardner, and others shared very largely the interest of the people in the camp meeting message. The whole State was afame with prohibition interest.

Then came the erratic but truly great Southern evangelists, Sam P. Jones and Sam W. Small, in 1886 and 1887. The slogan of the two Sams was "Quit your meanness." The phrase was as current as "Hit

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the trail" in the modern William A. Sunday campaigns.

In the perspective of history we can now see the shift of emphasis and change of objective. The doctrine of holiness was still held to be fundamental, and is still so held, but it is increasingly eclipsed by the major attention being given to the service ministries of religion.

Another shift of the kaleidoscope to get the setting of the decade from 1892 to 1902 discloses, in a way even more marked, the new angles of vision and new lines of life being emphasized.

The evolution of the great Chautauqua method of culture; the enlargement of program to meet the demand of the growing permanent constituency rather than the temporary interest of transient visitors; the coming of new types of ministers like Dr. S. Parkes Cadman, Dr. George Lansing Taylor, Governor (afterward President) William McKinley, General Oliver O. Howard, General William H. Gibson, in this decade most unmistakably evidenced an institutionalizing process. This process was divinely directed, let us believe, that our camp might function in a new day and meet the imperative new demand made upon the church to provide a many-sided Christian culture of which holiness of heart and purity of life shall be both its center and circumference, and the effect of which is to lift the general level of human existence to more nearly approximate the kingdom of heaven in the world.

Once more the shift of the Kaleidoscope startles us. We are in a new century now. The Spanish-American War is past and its refluent waves waft us Captain Richmond P. Hobson, Bishop E. E. Hoss, Bishop C. B.



GEORGE R. STUART

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Galloway, and Tillman Hobson, all from the Southland. Also George R. Stuart returns twice and Sam P. Jones three successive years during this decade (1904-05-06). These, with Hon. L. B. Wickersham and other leaders of national thought, all caused the breezes of the "New Nationalism" to pervade the camp atmosphere.

It was a decade of hard struggle. The Association debt had mounted to more than eighteen thousand dollars. Most of the cottages were being neglected. Very few new ones were being built. The management was courageously purchasing for the people the best talent that money could procure to hold a constituency they dared not lose, but a constituency that began to withhold new investments and to neglect those already made. With many unpainted and decaying cottages all about, it was impossible to escape the gloomy feeling of distrust and doubt as to what the future might hold.

The shift of the kaleidoscope disclosed the management holding the old angles and view-points of Scriptural evangelism linked up with temperance and other reforms, coupled with the New Nationalism, and withal these were held in colors more somber and grave than had ever before been presented. But they went forward with faith. The multitudes who came and, at small cost, enjoyed the programs, which were always kept at the very highest standard set by any Assembly in the country, greeted each other as they had ever done. Yet they wondered what another decade might bring!

But it is a friendly kaleidoscope we hold. We wave it as you would a wand, and—presto, change!

STORY OF ASSEMBLY AND CAMP MEETING

With the fifth decade, 1912 to 1922, there is the new day, dawn which even the World War cannot dim. The Golden Day of Jubilee, with the Day-star ascendent, is assured by the love and loyalty of Lancaster Camp constituency as related in the previous chapter on "Adventures in Administration." In this light of this dawn what do we see? The bonded debt wholly disappears. The floating debt rapidly reduces till it reaches the vanishing point except as new obligations are assumed, and met from time to time in the complete rebuilding and rejuvenating of the entire plant.

This last kaleidoscopic vision discloses the old evangelism with its emphasis on Scriptural holiness, linked with service ministries, well sustained by our evangelists, Bishop Ernest L. Waldorff, Dr. Charles L. Goodell, Dr. R. A. Carnine, Bishop Theodore S. Henderson, and, preëminently in this Golden Jubilee Year, by Dr. George Hugh Birney.

The Christian idealism which points to the only star of hope for a bewildered and confused world has been clearly hailed and heralded here in this last and best decade by Bishop William F. Anderson, Bishop Charles B. Mitchell, Dr. Ernest C. Wareing, the Hon. Clinton N. Howard, and, repeatedly by the incomparable lay preacher, the peer of them all, the Hon. William Jennings Bryan.

To foster and make permanently effective the evangelism which converts sinners, sanctifies believers, evolves institutions, and creates the machinery of work in the big world, this last decade has witnessed the permanent establishment of institutes and schools of methods in missions, Sunday schools, and many

THE AMERICAN CAMP MEETING

other lines of Christian cultural activity, as told in detail in the chapter on "Adventures in Education."

Our fathers who made the venture of evangelism here half a hundred years ago could not foresee the glow and glory of the Golden Jubilee. They builded better than they knew. It is always so when the venture is rightly motived and administered with unfaltering faith in God.



“THE WATERS OF MEROM”
Source of our Jordan, the Hock Hocking River.

CHAPTER IV

Adventures in Education

WHEN we affirm for this institution that it is an educational adventure, we are not thinking of education as that formal thing which is properly and exclusively the product of schools, colleges, and universities. Rather, we mean that indefinable something which makes likeable, wholesome, helpful, worth-while people in a world of folks.

Institutions of learning assemble groups of people of similar tastes, who are passed through formal curricula, after which they go forth to multiply and perpetuate similar groups in the world.

At Lancaster Camp are a multitude of folk from all the walks of life, assembled under ideal conditions to enjoy, for a period, a real community adventure—religious, social, intellectual—where no selfish ends are sought or clashing interests estrange. An educational resultant is realized which is of highest value and which is possible under no other conditions of human life.

In the early days of our Assembly various attempts were made to specialize the various cultural activities.

With the completion of the auditorium and its occupancy in 1895 there was manifest a strong desire to rapidly enlarge the sphere of work and multiply the activities. Those who so desired found in the Rev. J. W. Mougey, himself an experienced educator, a man well adapted to assume the leadership of such

STORY OF ASSEMBLY AND CAMP MEETING

a movement. He was that year elected as one of the Superintendents of Program. In building the next Assembly program he brought Dr. Byron W. King from Pittsburgh to conduct a school of oratory. The Rev. George W. Lott, of the Ohio Conference, was employed to conduct a school of music. The Rev. Mr. Mougey himself conducted a school of languages. The movement met with only indifferent success and was soon abandoned.

The writer of this history accepted the responsibility of promoting the Chautauqua Literary and Scientific Circle. He had the sympathy and coöperation of such experienced Chautauquans as the Rev. J. E. Rudisill, Rev. J. W. Mougey, and Professor W. M. Wikoff. More than one hundred persons between the years 1896 and 1901 were enrolled, and most of them completed the reading courses. Permission was secured from the "Mother" Chautauqua at Chautauqua, New York, to award diplomas (signed and sealed, of course, by the authorities at Chautauqua) to those who satisfactorily completed their work. Annual Recognition Days were observed, and the graduates were passed in due form through the Golden Gate, as at Chautauqua. These Recognition Days were made memorable for the C. L. S. C. group by special addresses delivered by such men as President (afterward Bishop) Bashford, Bishop Fowler, and Dr. S. Parkes Cadman. The last class was graduated in 1901.

Why did not these movements become permanent? They were of unquestioned value. Our people were as intelligent as any in the Commonwealth. Many of them were the recognized leaders in all things that made for progress out in the big world. The ultimate failure of these movements is because the institution

THE AMERICAN CAMP MEETING

itself is an educational community adventure in which the formal method and group have no place. Here it is expected that people shall escape from the drive of duty and the hurt of the hard task. They seek surcease from the strain of the long pull against adverse currents. The objective here is not to do some difficult thing by a new draft on depleted energies. Rather, it is that mysterious divine dynamic he breathes who follows the Scripture lead and learns this Bible truth:

“In quiet
And confidence
Shall be
Your strength.”

Gradually our educational community venture has evolved a method suited to our community aim. It has been the evolution of cultural movements alike educational, social, religious, and recreational. Of these we shall now speak, indulging the hope that the marvelous success attending the work at Lancaster Camp will inspire such Christian cultural activities in summer assemblies everywhere.

PAGEANTRY

Perhaps one of the most notable cultural achievements at Lancaster Camp has been the highly specialized Art of Pageantry conducted here by Mrs. Ruth Mougey Worrell. Mrs. Worrell is the daughter of the Rev. J. W. Mougey, of the Ohio Conference, formerly Superintendent of Program and for ten years secretary of the Board of Trustees. Her unusual abilities as the creator and producer of elaborate and artistic pageants such as “The Victory,” “The Recall,” and



RUTH MOUGEY WORRELL

THE AMERICAN CAMP MEETING

"The Challenge" attracted the attention of the Centenary leaders and of the Woman's Foreign Missionary Society, under whose auspices she was called to Boston and placed on the Producing Staff at the Golden Jubilee of that organization and gave to the world the pageant entitled "Adana." This was so thrillingly realistic as to call for its speedy reproduction in the great cities of the nation. Her pageant "The Red Cross of Peace" has been presented in leading cities in many lands.

The American Red Cross employed her to create and direct, in Columbus, Ohio, at the National Convention of that organization in 1921, a pageant showing the Progress of Humanity, to produce which required thirty-five hundred participants. This led to her permanent employment with the National Red Cross Society, which may temporarily lose her to Lancaster Camp, but there is compensation for this loss in that it demonstrates the value of this educational venture and encourages the continuance of this feature by others being trained for such cultural work.

AMONG BOYS AND GIRLS

For twenty years and more in the early days of the camp meeting, children's meetings were conducted every afternoon. They were always of an intensely religious character. For several years they were led by the Rev. J. M. Rife. He was followed by Rev. H. B. Westervelt. When his duties as Superintendent of Program multiplied so that he could not carry this burden, the policy of employing a special worker among children was adopted.

Mrs. R. J. Trego, in 1887, and for several years

STORY OF ASSEMBLY AND CAMP MEETING

thereafter, conducted the children's meetings. She was followed from about 1894 to 1899 by Miss Grace Wisenall, of Covington, Kentucky. Children and youths by hundreds and thousands, many of whom, like Mary and Hettie Thomas, have gone to the far places of the world in Christian service, will always thank God for these elect women.

From about 1912 to 1918 the Boys' Work was conducted by Professor Roy Wagner, of Dayton, Ohio.

In the meantime, among the boys' activities in the world, arose the Kappa Sigma Pi, or Modern Knights of St. Paul, originated by the Rev. D. H. Jemison, formerly of the Ohio Conference, and in the Jubilee Year a member of the Board of Trustees. The Kappa Sigma Pi organization is international, having over nine hundred chapters in forty States of the Union and seven foreign lands. It is inter-denominational, being organized in the churches of twenty-one different denominations. It is Scriptural. It is Christian after the Pauline type. It has the mystic charm of secret fraternalism, and is up to the minute in its tested and proved aims and methods in building true manhood.

It has an intimate historical connection with the Lancaster Camp. On August 1 and 2, 1911, in answer to the call of the Rev. D. H. Jemison, there was a notable gathering on these grounds of representative chaplains and boy delegates from Ohio and nearby States, at which was organized the first Grand Council. Brother Jemison was then the pastor of the Methodist Episcopal Church of Circleville, Ohio, where the organization assumed permanent form and created a literature for its promotion. Its embryonic previous development was in former pastorates at Shepard and Indianola Churches, in the city of Columbus, Ohio.

THE AMERICAN CAMP MEETING

When the time came to give it permanent constitutional and democratic government, Lancaster Camp was selected as the place for the convention. The management gave them generous hospitality. Professor Homer Rodeheaver, who, in his youth, was converted and began his distinguished career on this camp ground, was present and active in promoting the organization. He accepted the position as National Organizer, and, since 1917, has been Grand Chancellor.

Homer G. Selby, of Portsmouth, was elected the first Grand Chancellor, and is now one of the Central Office Trustees. Clarence R. Barnhart, of Circleville, was the first Grand Scribe, and is now Auditor. Samuel W. Dunlap, of Circleville, was the first Grand Purser, and is also Central Office Trustee.

Beginning in 1906, the Kappa Sigma Pi boys of Columbus and other places came to Lancaster Camp for their "Boyville Camp," under "Governor" Jemison. This arrangement continued for several years. After an interval of two or three years it was renewed in 1920, when, by special arrangements with the Board of Trustees of the camp ground, the Kappa Sigma Pi organization built the new swimming pool and provided the Boyville activities, thus making a wholesome and attractive recreational feature long needed and greatly appreciated.

The boys are not only given recreation, but trained in Christian service and the duties of citizenship. Frank B. Jemison, son of the Grand Chaplain, has been in personal charge of the boys for two years with great acceptability.

The girls' work is conducted on similar lines in the allied organization, the Phi Beta Pi.

The Trustees of the Association and of the swim-



THE SWIMMING POOL



FRANK B. JEMISON IN THE SWAN DIVE

THE AMERICAN CAMP MEETING

ming pool management are interlocked in the persons of Samuel W. Dunlap and Rev. David H. Jemison, so that the two bodies are working hand in hand for the saving of the young people and the building of this institution. The business management of the Association and the District Chaplaincy of the Kappa Sigma Pi are united in the person of Frank E. Wilson:

Our readers are no doubt surprised and delighted to discover how this organization, which is now international in its scope and influence, has been and is so large a part of the life of this encampment.

WOMAN'S FOREIGN MISSIONARY SOCIETY SCHOOL OF MISSIONS AND METHODS

With a group of flower-loving friends we once sat far into the night to be awed, fascinated, and thrilled while watching a century plant bloom. In that long-looked-for night it came to the full realization of its wealth of floral beauty, the promise and prophecy of which it had held forth to its patient caretakers through slow, plodding years.

In the very earliest days of our camp meeting the Rev. and Mrs. Joseph H. Creighton began to culture the Woman's Foreign Missionary Society plant that held the promise and prophecy of the present-day School of Missions. Not over night, as the century plant blooms, but approaching the night of the great World War, this Woman's Foreign Missionary Society plant came to the flower in 1913, when the first session was held here.

For thirty-five years Mrs. Creighton was the secretary of the Woman's Foreign Missionary Society of the Ohio Conference. Largely at her own expense,



THE WOMAN'S FOREIGN MISSIONARY SOCIETY HEADQUARTERS



CAMP WESLEYAN

THE AMERICAN CAMP MEETING

though aided sometimes by generous friends on the camp ground, during all those years Mrs. Creighton kept the Society before the people by having, on at least one day of each year, a special Woman's Foreign Missionary Society service. She secured the best speakers in the church, including Bishops William Taylor, James M. Thoburn, John W. Hamilton, Mrs. Bishop Clark, Dr. A. B. Leonard, Dr. Asbury Lowry, Dr. Isaac T. Headland, and many others.

The School of Missions has been of phenomenal growth. It began by establishing modest headquarters, circulating literature, enrolling new members, and by securing Mrs. Lena Leonard Fisher to give a series of lectures on five successive days. This has since evolved an institution enrolling, in 1921, three hundred and ten women who attended lectures, took part in round table discussions, and pursued many cultural and co-related mission studies. Here leaders were trained to duplicate this work in home churches. In this way the work in general is strengthened and new auxiliaries are produced.

In 1916 there was established the Camp Wesleyan feature of this school, which, in 1921, enrolled one hundred and fifty-two girls from every district in the Ohio Conference. These were chaperoned by the superintendents of the several districts and housed in ten cottages, all known as "Camp Wesleyan." In these cottages returned missionaries were entertained as guests of the school. At the session of 1921 twelve girls consecrated themselves for service in foreign lands.

Book talks; methods hours; vesper services, with heart messages by the missionaries; contests; picnics; hikes; breakfasts in the woods, make bright and happy the whole round of delightful daily camp life.



Mrs. S. E. CREIGHTON

THE AMERICAN CAMP MEETING

With rare devotion and unexcelled skill, Mrs. E. J. Wittwer, of Columbus, the corresponding secretary of the Woman's Foreign Missionary Society of the Ohio Conference, and Mrs. O. N. Townsend, of Zanesville, chairman of the General Committee on the School of Missions, have brought this school to its high-efficiency standard, aided by Mrs. Lena Leonard Fisher, lecturer; Mrs. W. S. Fisher, Mrs. B. F. Jackson, Miss Mary A. Scott, Mrs. A. S. Mitchell, Miss Edna K. Irwin, Miss Blanche Wall, teachers and Conference workers, together with Branch Officers Mrs. R. L. Thomas, Mrs. F. I. Johnson, and Mrs. A. B. Cary.

In 1919, when the Woman's Foreign Missionary Society was celebrating its semicentennial, a Golden Jubilee service was held in which Mrs. Sarah E. Creighton was crowned "Queen of the Ohio Conference." A picture of this elect woman, taken at the time, is herewith presented. She is shown holding the floral offering made to her queenship, the happy recipient of the "Golden Emblem of Her Golden Service."

Very many of the missionaries in many lands write letters which breathe their gratitude to these faithful workers. They look to Lancaster Camp as the holy mountain on which they received their commission to go to the far places of the world with His evangel.

The school moves on in the spirit of the lines we once wrote at the request of one of the workers, to be sent to Hettie Thomas, late missionary to Japan:

"Sunbeams are sifting through the leaves
Upon the old Camp Ground;
A sweet perfume upon the breeze
And gladness all around.

STORY OF ASSEMBLY AND CAMP MEETING

Sweet zephyrs whisp'ring in the trees
'Mid scenes where once you moved
All speak of you across the seas,
Remembered and beloved."

WOMAN'S HOME MISSIONARY SOCIETY SCHOOL OF MISSIONS AND METHODS

Not less successful is the School of Missions and Methods of the Woman's Home Missionary Society. The first session of this school was held August 2-7, 1915.

The modest headquarters established then at the head of Eighth Street opposite the book store have since been much enlarged and made to be one of the most attractive points on the encampment. The early efforts to establish this school were the more successful because of the presence and encouragement given by Mrs. Bishop W. F. Thirkield, the national president. Mrs. Chris. Ludy, Mrs. Julius Fischer, Mrs. W. S. Fisher, Mrs. Carl Ritz, Miss Lucile Graham, Mrs. T. H. Henry, and other Conference workers have been aided also by Miss Carrie Barge, of Delaware, Ohio, national field secretary.

The same general lines of work that are followed by the Woman's Foreign Missionary Society school are employed in this one. They are lectures, round-table discussions, study classes, methods hours, vesper services, hikes, breakfasts in the woods, not in routine, but with delightful spontaneity.

In 1921 more than one hundred girls were enrolled in the Young People's Department of the school, over which Mrs. J. E. Walter presides. The girls occupied six cottages, and Miss Muriel Day, national



WOMAN'S HOME MISSIONARY SOCIETY HEADQUARTERS

field secretary, directed the recreation, while Miss June Wright, from Browning Home, taught the text-book.

Miss Lucile Graham, of Portsmouth, produced a pageant with the girls of this department, which was one of the very best of the entire season. Another beautiful children's pageant was produced under the direction of Ruthella Brock, national field secretary.

While this school, with its several hundred women and girls, is the happiest and most care-free place in all the world, yet it is pre-eminently linked up with its strongly held purpose to win and hold America and its possessions for Christ.

WOMAN'S CHRISTIAN TEMPERANCE UNION AND SCHOOL OF METHODS

Long antedating the rise of our modern institutes and Schools of Methods, indeed as far back as the visit of "Mother" Stewart in 1883 and of Mary Wood-

STORY OF ASSEMBLY AND CAMP MEETING

bridge in 1885, the leaders of the Woman's Christian Temperance Union have found a forum at Lancaster Camp, from which they sounded forth their message that has meant so much to the urge of humanity to evolve a sober world.

Only a few miles to the west, and at the very time this camp meeting was beginning in the early seventies, the Woman's Crusade against the saloon was inaugurated by "Mother" Thompson, "Mother" Stewart, and others. Out of this movement evolved the Woman's Christian Temperance Union.

Standing in this historic spot and facing toward the platform in the vast auditorium, let us mentally picture the passing years and be impressed with the stately procession of the uncrowned queens of American womanhood that passes before us—the "Mothers" above mentioned; Anna Gordon, national president of the Woman's Christian Temperance Union; Mrs. Mary Harris Armour, familiarly known as the "Georgia Cyclone"; Mrs. Culla Vayhinger, president of the Indiana Woman's Christian Temperance Union; Mrs. Florence D. Richards, president of the Ohio Woman's Christian Temperance Union; Mrs. Anna W. Clark, Mrs. Frances E. Fuller, and Viola D. Romans.

The great prohibition leaders of the nation who pass before our mind's eye here as we look and listen—Dr. A. B. Leonard, John P. St. John, John G. Woolley, Lou J. Beauchamp, the Hon. Mills Gardner, Purley A. Baker, Howard H. Russell, Governor J. B. Hanly, Hon. Clinton N. Howard, Seborn Wright, Captain Richmond P. Hobson, and William Jennings Bryan, have all felt stronger for their mighty task because of the never-failing support of the Woman's Christian Temperance Union.

THE AMERICAN CAMP MEETING

Among the most interesting places on the encampment are the camp headquarters of this organization. The building is located at the head of Sixth Street on the north side of the auditorium, and has long been in charge of Mrs. Ella Rankin Lunn, of Columbus. She is the very efficient president of the Lancaster Assembly, Woman's Christian Temperance Union, composed of all the people on the encampment who are enough interested in the cause of temperance to make a small contribution each year for the camp ground Woman's Christian Temperance Union work.

These headquarters were secured in 1914. The movement to procure a cottage for the purpose was begun in 1913, when the State Woman's Christian Temperance Union donated fifty dollars toward it and authorized Mrs. Helen S. Burns, of Columbus, to solicit additional funds. While this building is designated as Woman's Christian Temperance Head-



WOMAN'S CHRISTIAN TEMPERANCE HEADQUARTERS

STORY OF ASSEMBLY AND CAMP MEETING

quarters and is used by the local auxiliary, it is owned by the Woman's Christian Temperance Union Federation. This Federation was founded by Woman's Christian Temperance Union representatives of the following counties: Athens, Fairfield, Pickaway, Perry, Muskingum, Meigs, Licking, Vinton, and Jackson. Other counties have since become interested and active.

Mrs. Helen S. Burns is the president of the Federation and represents the State organization in conducting the work at this Assembly. Without expense to the Camp Ground Association, they bring, year by year, the greatest speakers and instructors to the auditorium mass meetings and to the Institute and School of Methods annually conducted by them since 1916.

CAMP GROUND EPWORTH LEAGUE INSTITUTE

Antedating by seven years the organization of the Epworth League in the Methodist Episcopal Church, the Camp Meeting Young People's Union was organized by the Rev. A. C. Hirst on July 31, 1882. The organization was effected in the Columbus Chapel, which was then only recently completed.

Young people thronged the encampment and the tide of evangelistic enthusiasm was very high. Round-about meetings were held in all parts of the encampment. But a separate and permanent meeting place was imperative. The story of the erection and dedication of the temple for this first constructive work among the young people has already been told.

When the Epworth League was organized at Cleveland in 1889, the Camp Ground Young People's Union

THE AMERICAN CAMP MEETING

almost automatically became the Camp Ground Epworth League.

Various attempts have been made to maintain an Ohio Conference Epworth League with activities centering at the Lancaster Camp, but with only indifferent success.

In the years 1916 and 1917 an Ohio Conference Epworth League existed, with John Y. Willcox, now of the Good Will Industries of Cincinnati, as president. The organization conducted successful institutes in those years, but incurred financial obligations, with no adequate means of meeting them, so that the movement was abandoned.

It was not till 1921 that a standard and accredited Epworth League Institute was conducted. Because of the non-existence of the Conference Epworth League, the young people of the encampment organized the Camp Ground Epworth League, of which the Rev. H. H. Wilbur is the president. Encouraged by the Association, whose Superintendent of Program had now become its official head, a standard Epworth League Institute was conducted in 1921, of which the Rev. A. S. Warriner, of Terre Haute, Indiana, was the dean. He was afforded a strong faculty. There were one hundred and fifty registrants. They represented all the districts in the Ohio Conference. After five days of rare spiritual, intellectual, and social privilege, on Sunday morning, July 31, 1921, fifty-nine young people made public their decisions for life service.

Approaching the session of the Golden Jubilee Year, there is fine promise of a successful Institute, under the deanship of the Rev. T. F. Williams, of La Fayette, Indiana.

STORY OF ASSEMBLY AND CAMP MEETING
THE METHODIST BOOK CONCERN (ABINGDON PRESS)
BOOK STORE

For one-third of a century previous to 1917, there stood at the head of Eighth Street and opposite the west side entrance to the auditorium a small structure without windows save that sections of the walls on the north side and east end could be lifted at will. Within this quaint building The Methodist Book Concern each year, beginning with 1880, displayed a good collection of books and other products of our great publishing house now known as The Abingdon Press. Crude shelving and cruder counters held forth the world's best literature to the people who ceaselessly passed this busiest of all corners on the encampment. They failed not to pause under the lifted "awnings," and were always the pleased recipients of the characteristic courtesies of the Book Concern representa-



THE OLD BOOK STORE
Now the oil and gasoline house.

THE AMERICAN CAMP MEETING

tives, who for forty-two years have never failed to evince the Christian culture they came to create.

Miss Viola Crapsey was the first in the not lengthy list of people who have served so well both the Book Concern and the patrons of this camp. Miss Crapsey was succeeded, after a few years, by Mr. Samuel Ellis. He delighted in this place and in its people. He conducted the business here for many years. Then came, in their order, John Venn, John Ritt, and Gerard H. White. None of these has ever failed to please both the Association management and the people. They have always evinced the conviction that they were among us to serve rather than to be served. They sensed the needs of the people and met them. Each of them found some way of being personally helpful to the management of the camp. All who come upon the encampment are delighted with the bulletins and other artistic creations from the facile hand and brush of Mr. White.

It remained for Mr. White to sense the great need here for such a housing of the Book Concern as would be in keeping with the dignity of our great church and the cultural character of this Association. Mr. White first came in 1917. He did a good business, won a host of friends, and caused both the Association management and the Book Concern authorities at Cincinnati to see the imperative need of a new plant here. Mr. Venn and Mr. Fritsche personally investigated the need as represented by Mr. White, and recommended the building of the present book-room. The structure, which is the best of its kind at any assembly or camp meeting in the country, was built and occupied by the Book Concern in 1918. Gerard H. White was continued in charge, making himself more and more



GERARD H. WHITE

THE AMERICAN CAMP MEETING

indispensable both to the Lancaster Camp and to The Methodist Book Concern, whose mutual interests he unselfishly has promoted.

In the last analysis it is doubtful if any other one thing on the encampment has the cultural value of this Book Concern plant. It is felt in the lifting of literary ideals. Its wholesome influence thus becomes perennial, for it abides with the people continually; and cosmopolitan, for it reaches the farthest horizon of the world.



THE NEW BOOK STORE

CHAPTER V

Adventures in Recreation

"If those who are the enemies of innocent amusements had the direction of the world, they would take away the spring, and youth, the former from the year, the latter from the human life."—*Balzac*.

HE IS a melancholy misfit in God's good world who lacks the impulse to play at Lancaster Camp. Squirrels, unafraid, play on the grass or in the streets when the throngs are thickest, or tease you from the trees, as suits their squirrel fancies.

Sifted sunbeams reach the sward through the canopy of green and make a carpet for your feet of mottled light and shade. They are coquettish, those sunbeams. Some say they dance. To me they seem quite wedded to the forest shades, and their children are rest and peace, joy and happiness, comfort, courage, and good cheer.

The good Creator made this mountain in the spirit of mirth, albeit He was serious enough to meet the recreative need of foolish folk who, in fact or fancy, feel they must have some place to go. He sentinelled the valley to the east with a grim mountain which the Indians called "The Standing Stone," from behind which, when the sun comes up, He speaks to the people of the camp, "Good morning! Be happy! Let's go!" He fluted the skyline to the west and when the sun goes down His flame-signal code spells to the playful and worshipful dwellers in the woods, "'Tis the end



GAME COURTS

of a perfect day. Good night." But He sleeps not, and always at dawn He is again wig-wagging His "Good morning."

In the chapter on "Readjustments to the New Day" we glimpsed the yearning for a community committed to prayer and play, salvation and sense, sanctification and sanity. There came a compelling conviction that the dear Lord who made this mountain and plumed it with trees and carpeted it with the sward and flecked it with flowers and sentineled it with stately hills and staged it with a symphony of the music of the wild would be pleased to have his children create here the conditions of a culture that would be symmetrical and rounded, playful and serious, practical and Christian.

The social and religious atmosphere at Lancaster Camp was never austere. It was always glad and joyous, happy and free. However crowded was the calendar of the earlier ten-day camp meeting period,

STORY OF ASSEMBLY AND CAMP MEETING

the people always found time for social events, and the season at the camp has always been recreational.

The management has never made a specialty of promoting this feature of camp life by formal programs, but has always encouraged its spontaneous expression. The boys of the camp have played baseball in the lower park for many years, but only in the past two decades have other games and game courts been introduced.

In 1914 a group of congenial people who delighted in the game of croquet, upon their own initiative and at their own expense, with the consent of the Grounds Committee and Superintendent, scientifically prepared a croquet ground under the trees on the south side of the encampment. The number desiring to play on this field so increased from year to year that three other such courts were prepared by those interested.



EARLY ARRIVALS

THE AMERICAN CAMP MEETING

The original group who began this movement organized the Lancaster Camp Ground Croquet Association, and, by the payment of annual dues, are enabled to keep the courts in such perfect condition as to excite admiring comment from all visitors to the camp. At the hours designated on the official program as "Recreation and Games Period," these courts are always crowded with enthusiastic players and surrounded by others interested in watching the games.

Lawn tennis courts are now appearing, prepared in the same way. Innumerable volley ball and quoits fields are located in all parts of the grounds and patronized increasingly by happy throngs of both sexes and all ages.

There are numerous teeter-boards and a few swings that come in for their share of recreational favor.

When the sun is low in the west a phenomenon of exceptional beauty is made possible in the southwest section of the grounds by the fact that the limbs of the tall trees are very high. They thus permit the sun's rays to stream far under them, lying on the rich, green sward the more glorious because of contrast with the shadows and suggesting streets paved with tessellated gold.

The hillside sloping gently to the south-southwest, with this charm of the eventide, has lured our Artist of Pageantry, Mrs. Ruth Mougey-Worrell, to utilize the spaces there for pageantry purposes in most effective way.

Here also, year by year, groups like the Eastern Star entertain their friends at dinner. Sometimes citizens of a county or of some city or community celebrate in this place their annual reunions. A good illustration is shown herewith, where the citizens of



SOUTH PARK RECREATION FIELD



LAWN TENNIS COURT

THE AMERICAN CAMP MEETING

Perry County are in a heyday of delight at their annual dinner.

And here the Epworth League young people have their "wiener" roasts and award Institute honors. The Kappa Sigma Pi and citizens of Boyville and Girlville find this an ideal place for their camp fires and stunt evenings.

The romantic ravines on the north side, with rustic bridges and hillsides where the May apples grow and forest flowers are profusely found in season, through all the years have attracted the campers who are moved by the sentiments of music and poetry, friendship and love.

Here the appeal to youth is strong, and all the chapters of love, courtship, and happy marriage are spelled out in this Paradise planned and built for Cupid's conquest.

It is as alluring to age as to youth, for there is a holy prompting to meditation and prayer in the mystic shadows from which one looks out over the far stretches of the beautiful valley or aloft to the arching sky.

From the beginning many longed and clamored for a lake which would afford the privilege of bathing and the pastime of boating and fishing. The coming of the Kappa Sigma Pi through the resourcefulness of its founder, Rev. D. H. Jemison, and the generous assistance of friends, afforded the first of this trinity of recreations. The swimming pool is very popular.

In these days of the automobile the demand for the other two forms of recreation, so long ungranted, is largely met by the proximity of Buckeye Lake, only forty-five minutes away. The drive to the lake in the early morning is refreshing. The return at eventide



PERRY COUNTY REUNION



NORTHWEST HILLSIDE

THE AMERICAN CAMP MEETING

after the experiences of the day is delightful. A very few days during the season usually fully satisfy the most ardent of lake devotees, and they are more pleased than ever with the wholesome recreational privileges of Lancaster Camp.



THE PLUNGE AT EVENTIDE

CHAPTER VI

Pisgah Pencilings

AT THE close of his life Moses found himself on a Mount of Vision and of Mystery. From "Pisgah's lofty heights" he could see the way by which he had come with the people of God and the Canaan which was theirs to enjoy. He could not measure its full meaning to the oncoming nations of men.

God's stately steppings are by millennia, and we shall, perforce, be patient till we stand on the eternal heights where, mayhap, we may measure them, and where, at last, we shall have endless opportunity to study, appreciate, and appraise them.

Others of His steppings are by centuries and there are antiquarians, ethnologists, and archæologists whose painstaking toil trace the story of human progress recorded by the slow-moving stencil of Time.

But we may well be glad that some of His providential plans unfold before the eyes of a single generation so that we can have our Golden Jubilee periods. In them we can rejoice in Jehovah's mercies and take stock of His countless blessings. If we cannot locate and define that

"Far-off, Divine Event
Toward which
The whole creation moves."

we can at least get a sense of direction and feel that we are moving with Him toward that goal.

THE AMERICAN CAMP MEETING

In this Romance of the American Camp Meeting we have seen the one man at the Conference door become an apostolic group with his evangelistic passion.

We have seen the group grow into an Association, enjoying constitutional rights and corporate privileges evolving an ideal community life.

We have seen that this answers to an imperative demand in our complex modern life; that Christianity shall afford to well-disposed people everywhere opportunities to live together under conditions that are Christian and cultural, religious and recreational.

We have seen our cultural activities so compel the attention of world leaders that they call the children of this camp to direct such activities in the larger life of the nation.

We have seen our Institutes and Schools of Methods evolve a character so educational and informing as to challenge even the formal methods of the higher institutions of learning, and so recreational as to meet, in a wholesome and proper way, the fullest demands of the play-impulse of human beings.

We have seen the one-time local camp of worshipers in the woods emerge as an American institution with a mission and a message to the children of men.

Our story is told. The comradeship of great souls, as we have mentally moved with them amid our camp activities through half a hundred years, has been the occasion of supreme delight.

It is a very human story of tasks attempted, of hopes realized, of problems solved, of aims accomplished; and yet withal a story in which we sense the divine leadings to a goal yet unreached and a destiny yet unattained.

STORY OF ASSEMBLY AND CAMP MEETING

It is a very divine story, for the guidance of God's gracious Spirit is manifest at every step of the way by which we came from our early tent and tabernacle migrations to our present City of Zion, the delight of our dwellers, the joy of our guests, the pride of our Commonwealth.

Our Jubilee is truly Golden! It is the golden glow at evening, the end of a perfect day in which we cherish our wealth of memories and rejoice in our heritage of present and priceless privilege. It is likewise the Golden Glow of Dawn in which, with all forward-looking folk, we greet the new Day of Opportunity to build on the sure foundations our fathers so well have laid.



OUR JORDAN
The Hock Hocking River.

APPENDIX

Roster of Members

The following are the members of the Lancaster Assembly and Camp Meeting Association in the Golden Jubilee Year, 1922:

Allen, R. E.	Logan, Ohio
Anderson, Mrs. Helen Black	Circleville, Ohio
Arnold, Milton	Lancaster, Ohio
Ashton, Lulu M.	Reynoldsburg, Ohio
Augustus, Mrs. Blanche	Somerset, Ohio
Aultman, John	Jacksonville, Ohio
Bailey, Will H.	New Lexington, Ohio
Ball, Miss Laura C.	Cincinnati, Ohio
Ballou, H. A.	1851 S. Parsons Avenue, Columbus, Ohio
Ballou, Herbert W.	329 Franklin Avenue, Columbus, Ohio
Barker, Mrs. Rose	Middleport, Ohio
Benner, Dr. W. S.	334 Lexington Avenue, Columbus, Ohio
Bethel Epworth League	Olentangy, Ohio
Bishop, Geo. W.	Carroll, Ohio
Bishop, Rev. S. J.	Summit Station, Franklin County, Ohio
Blosser, S. J.	Bremen, Ohio
Blume, Rev. W. T.	Ironton, Ohio
Bolen, Miss Etta	Columbus, Ohio
Bond, Dr. Harry L.	Lancaster, Ohio
Bowman, P. M.	Somerset, Ohio
Boyer, Rosetta	Washington Court House, Ohio
Breece, Mrs. Alice	Columbus, Ohio
Bright, E. A.	116 S. Wheatland Avenue, Columbus, Ohio
Buckingham, John A.	Lancaster, Ohio
Buell, Mrs. T. T.	Newark, Ohio
Carns, Clara A.	Nelsonville, Ohio
Carter, Herman	Mt. Sterling, Ohio
Chappalear, Mrs. C. C.	New Lexington, Ohio
Chenoweth, Mrs. Adda, 37 S. Warren Avenue	Columbus, Ohio
Chenoweth, Mrs. Scott	London, Ohio
Chutes, Clarence	New Lexington, Ohio
Clippinger, Mrs. Myra	57 Martin Avenue, Columbus, Ohio
Conrad, J. D.	Dayton, Ohio
Cook, Mrs. Joanna	Murray City, Ohio
Cooper, Mrs. John	New Lexington, Ohio
Coultrap, H. W.	McArthur, Ohio
Crawford, Miss Margaret	Lancaster, Ohio
Creamer, Mrs. Minola Dill	Westerville, Ohio

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Creighton, Mrs. S. E.	65 E. Third Avenue, Columbus, Ohio
Currier, Rev. J. A.	Grove City, Ohio
Daniels, W. D.	New Lexington, Ohio
Danison, Homer	Lancaster, Ohio
Davidson, G. W.	548 W. State Street, Columbus, Ohio
Davy, Mrs. LaBert	New Lexington, Ohio
Davis, Byron T.	Westerville, Ohio
Day, Mrs. Mary E.	Newark, Ohio
Deffenbaugh, Julia	Zanesville, Ohio
Deweese, L. N.	Washington Court House, Ohio
Dibble, Miss Mary	Canal Winchester, Ohio
Dicken, A. W.	Granville, Ohio
Dicken, Mrs. Rowena	Newark, Ohio
Dilger, Mrs. C. A.	West Rushville, Ohio
Dilger, E. C.	West Rushville, Ohio
Dill, Mrs. Kittie K.	Columbus, Ohio
Downing, Moria	119 S. Belle Street, Columbus, Ohio
Drumm, Rev. P. W.	Piketon, Ohio
Dunlap, S. W.	Circleville, Ohio
Elder, J. C.	Rushville, Ohio
Elsea, Rev. S. C.	South Webster, Ohio
Eyman, Mrs. L. E.	Lancaster, Ohio
Elliot, Mrs. G. A.	Zanesville, Ohio
Fields, Rev. J. R.	Mt. Sterling, Ohio
Fisher, Rev. W. S.	Waverly, Ohio
Fountain, R. M.	Somerset, Ohio
Fraker, B. D.	Pataskala, Ohio
Freed, C. L.	Lancaster, Ohio
Fricker, Mrs. J. T.	Lancaster, Ohio
Funk, R. W.	New Lexington, Ohio
Fuller, Rev. L. S.	Sugar Grove, Ohio
Fuller, L. H.	Sugar Grove, Ohio
Gates, J. I.	141 E. Town Street, Columbus, Ohio
Gaskell, P.	Murray, Ohio
Gearhart, Mrs. Mattie	Circleville, Ohio
Geis, Mrs. Cornelia	Lancaster, Ohio
Glenn, Mrs. Mary	1725 W. First Avenue, Columbus, Ohio
Glick, H. H.	Columbus, Ohio
Graham, J. S.	Granville, Ohio
Grabill, W. H.	Lancaster, Ohio
Grimes, Rev. John F.	55 S. Davis Avenue, Columbus, Ohio
Grimsley, E. P.	Camp Ground, Ohio
Gundy, Isaac	Carroll, Ohio
Guthrie, Miss Jennie	Columbus, Ohio
Guthrie, Miss Lida	Columbus, Ohio
Harbaugh, Rev. H. O.	Royalton, Ohio
Hardy, Esther W.	Zanesville, Ohio
Hayes, Emma M.	Granville, Ohio
Heim, Mrs. Eliza	Lancaster, Ohio
Helvering, Mrs. Ida	Circleville, Ohio
Henderson, Miss Mabel	Columbus, Ohio

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Henkey, David E.	Canton, Ohio
Henry, T. H.	Pleasantville, Ohio
Hitt, P. R.	Lancaster, Ohio
Hoffman, Thomas	Laurelville, Ohio
Holland, Mrs. Mary A.	Lancaster, Ohio
Holmes, Mary C.	Columbus, Ohio
Householder, A. P.	Rushville, Ohio
Howard, E. C.	Lancaster, Ohio
Hughes, Mrs. D. E.	Lancaster, Ohio
Hughes, Rev. G. M.	Johnstown, Ohio
Hunter, M. A.	Lancaster, Ohio
Hunter, Earl B.	1591 Franklin Avenue, Columbus, Ohio
Hutchison, W. F.	1028 Mt. Vernon Avenue, Columbus, Ohio
Hyde, C. K.	Lancaster, Ohio
Innis, L. W.	Linden Heights, Ohio
Jemison, Rev. D. H.	2326 Auburn Avenue, Cincinnati, Ohio
Jemison, Mrs. D. H.	2326 Auburn Avenue, Cincinnati, Ohio
Jackson, Mrs. E.	Granville, Ohio
Jewett, D. J.	Columbus, Ohio
Jones, Grace D.	Columbus, Ohio
Johnson, Rev. E. K.	Newark, Ohio
Jones, J. W.	Baltimore, Ohio
Johnston, Mrs. Della	Jacksonville, Ohio
Kelly, Grace	New Lexington, Ohio
Kennedy, G. W.	Bellefontaine, Ohio
Kerr, William	West Rushville, Ohio
Kinney, Rev. J. H.	Zanesville, Ohio
Krizer, C. B.	Bremen, Ohio
Lanning, Warren	Logan, Ohio
Larkin, G. L.	Newark, Ohio
Layton, Professor S. H.	Altoona, Pa.
Lehman, R. D.	Norfolk, Va.
Lee, R. W.	Gahanna, Ohio
Lenhart, W. F.	Bremen, Ohio
Leyshon, George	Logan, Ohio
Linville, F. C.	New Salem, Ohio
Linville, B. F.	Bremen, Ohio
Longman, Rev. Chas. B.	41 Euclid Avenue, Columbus, Ohio
Lauffer, M. C.	Bremen, Ohio
Lowe, H. A.	New Lexington, Ohio
Madden, Rev. A. L.	Groveport, Ohio
Martin, Mrs. L. H.	Alexandria, Ohio
Marting, Mrs. Emma C.	Ironton, Ohio
Mason, Dr. T. R.	1026 S. Champion Ave., Columbus, Ohio
Mauk, S. E.	Lancaster, Ohio
McCormick, F. H.	326 King Avenue, Columbus, Ohio
McCullough, Rev. A. E.	Frankfort, Ohio
McKeever, Mrs. G. E.	Detroit, Mich.
McLaughlin, Merrill	Columbus, Ohio
McMillan, Helen	Camp Ground, Ohio
McNeilan, Rev. S. E.	South Zanesville, Ohio

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Meadc, W. H.	Pataskala, Ohio
Methodist Book Concern	Cincinnati, Ohio
Meyer, Rev. Robert S.	Adelphi, Ohio
Michael, Mrs. Anna	Middleport, Ohio
Miley, H. C.	Bremen, Ohio
Miller, Mrs. Emma	Lancaster, Ohio
Miller, Mrs. Chas. K.	Columbus, Ohio
Minck, Mrs. Lewis	Columbus, Ohio
Mondhank, Dr. W. W.	Lancaster, Ohio
Myers, Jas. B.	Columbus, Ohio
Monroe, E. H.	29 Winner Avenue, Columbus, Ohio
Montgomery, Wesley	Newark, Ohio
Montgomery, Ida	Nashport, Ohio
Moore, C. T.	Athens, Ohio
Nau, Mrs. W. C.	243 Wilson Avenue, Columbus, Ohio
Needles, R. Blanche	407 King Avenue, Columbus, Ohio
North, George	Groveport, Ohio
Nicholas, Austin J.	Shawnee, Ohio
Ortman, Mrs. B. C.	Pleasantville, Ohio
Oyler, Mrs. Carrie	Lithopolis, Ohio
Payne, J. M.	Columbus, Ohio
Pilcher, Mrs. O. F.	McArthur, Ohio
Phiffer, Mrs. C.	Westerville, Ohio
Perry, Mrs. L. W.	Granville, Ohio
Petty, Mrs. Minnesota	Lancaster, Ohio
Poling, J. M.	Bremen, Ohio
Potter, Mrs. Joseph	Worthington, Ohio
Puffenbarger, C. F.	Kinderhook, Ohio
Purvis, Mrs. J. E.	Bremen, Ohio
Radebaugh, Ed.	Columbus, Ohio
Rader, D. C.	Ashville, Ohio
Randolph, F. M.	New Lexington, Ohio
Ranger, Mrs. A. R.	Columbus, Ohio
Ream, Mrs. D. E.	Bremen, Ohio
Ream, Carl	Somerset, Ohio
Redmon, Mrs. J. H.	Lancaster, Ohio
Reelhorn, Dr. C. W.	Pataskala, Ohio
Reps, Mrs. Paulus	Parkersburg, W. Va.
Rice, Clarissa	Lancaster, Ohio
Richard, Mrs. A. W.	Columbus, Ohio
Rickett, Mrs. J. W.	Lancaster, Ohio
Rife, Mrs. Ida L.	Circleville, Ohio
Rizer, Stephen	Westerville, Ohio
Roberts, Mrs. L. W.	Athens, Ohio
Rockey, Guy M.	Lancaster, Ohio
Rodecker, Mrs. Amanda	Lancaster, Ohio
Roshon, Chas. O.	Pataskala, Ohio
Sanderson, J. T.	Logan, Ohio
Schlagetter, Fred	Sugar Grove, Ohio
Schoene, Mrs. J. G.	Maize Pike, Columbus, Ohio
Schubert, Mrs. Sarah Z.	85 W. Starr Avenue, Columbus, Ohio

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Scott, Winfield	123 Highland Avenue, Columbus, Ohio
Seibert, Mrs. Cora M.	Columbus, Ohio
Sharpsack, F. S.	Bremen, Ohio
Shaw, Mrs. Sarah A.	Gallipolis, Ohio
Shaw, J. J.	Lancaster, Ohio
Sheldon, Rev. H. L.	Jacksonville, Ohio
Shirkey, Mrs. Frank	Toledo, Ohio
Shoemaker, Jas. W.	Linden Heights, Ohio
Shook, Dr. J. W.	Canal Winchester, Ohio
Shough, Mrs. J. A.	South Charleston, Ohio
Sites, J. S.	Lancaster, Ohio
Skinner, James	Lancaster, Ohio
Slutz, R. M.	Athens, Ohio
Slutz, Mrs. W. L.	Athens, Ohio
Smith, Chas. D.	Sugar Grove, Ohio
Smith, Mrs. C. N.	Spring Valley, Ohio
Smith, D. F.	Lancaster, Ohio
Smith, Miss Mollie	Basil, Ohio
Smith, Mrs. Edna	Roseville, Ohio
Stafford, Mrs. Lulu B.	Christiansburg, Ohio
Sparks, Mrs. J. M.	Basil, Ohio
Sprankel, Mrs. Terressa	New Straitsville, Ohio
Stauffer, Edna M.	Chillicothe, Ohio
Stephan, Rev. S. A.	1520 Neil Avenue, Columbus, Ohio
Stevenson, Mrs. R. E.	Lancaster, Ohio
Stewart, Mary G.	Chillicothe, Ohio
Stewart, N. A.	Bremen, Ohio
Stofer, Chas. B.	Circleville, Ohio
Stone, Rev. E. E.	Hebron, Ohio
Study, Rev. H. W.	Pittsburgh, Pa.
Stump, Rev. M. V. B.	New Albany, Ohio
Swartz, Edward	Shepard, Ohio
Teal, H. F.	New Lexington, Ohio
Thomas, Charles	Baltimore, Ohio
Thompson, H. J.	Cincinnati, Ohio
Thrush, Glen L.	Hartman Building, Columbus, Ohio
Tibbles, Rev. J. R.	Reynoldsburg, Ohio
Tobias, Roy	Lancaster, Ohio
Turley, Rev. C. E.	Oxford, Ohio
Vannatta, P. L.	New Lexington, Ohio
Vause, Miss Anna L.	Circleville, Ohio
Vlereborne, A. B.	Lancaster, Ohio
Vought, Mrs. M. S.	Hookers, Ohio
Von Schele, Dr. C.	Jacksonville, Ohio
Walters, B. T.	Lancaster, Ohio
Warren, John	Kingston, Ohio
Watson, Estella	Sabina, Ohio
Watkins, Mary I., Care of Mrs. Johnson,	
	50 W. Patterson Avenue, Columbus, Ohio
W. C. T. U. Federation	Camp Ground, Ohio
Webb, Lizzie	Lancaster, Ohio

APPENDIX

Weed, Rev. F. O.	Marietta, Ohio
Weiser, Mrs. Geo. R.	Lithopolis, Ohio
Weller, J. W.	Fultonham, Ohio
Wells, George.	Pataskala, Ohio
White, Rev. P. E.	689 Oakwood Avenue, Columbus, Ohio
Wikoff, W. M.	1516 Neil Avenue, Columbus, Ohio
Wilbur, Rev. H. H.	Bremen, Ohio
Wildermuth, Lafayette	123 W. Third Avenue, Columbus, Ohio
Wilson, Frank E.	Lancaster, Ohio
Wine, Mrs. Susan.	Circleville, Ohio
Wittwer, Mrs. E. J.	200 E. Seventh Avenue, Columbus, Ohio
Wolfe, A. W.	New Lexington, Ohio
Woods, Mrs. Joanna	656 W. Broad Street, Columbus, Ohio
Wright, Mrs. C. B.	Logan, Ohio
Woods, Mrs. Laura E.	Columbus, Ohio
Woman's Home Missionary Society	Camp Ground, Ohio
Woman's Foreign Missionary Society	Camp Ground, Ohio
Young, W. R.	Amanda, Ohio
Young, Robert	
274 N. High Street, Frances Willard Candies	Columbus, Ohio

Officers for Fifty Years

TRUSTEES

Arbuckle, J. C., 1895 to 1898.
Bliss, M. W., 1882 to 1888.
Bright, S. M., 1888.
Beatty, J. G., 1888 to 1893.
Benner, W. S., 1888 to 1893, 1896.
Brock, R. S., 1896.
Bishop, G. W., 1906 to 1908.
Bales, B. R., 1911 to 1913.
Curtis, J. P., 1873 to 1876; 1888 to 1893.
Chadwick, L. S., 1886 to 1898.
Creighton, J. H., 1892-93.
Creighton, C. F., 1894.
Creighton, T. W., 1901 to 1903.
Chenoweth, E. J., 1903 to 1908.
Coultrap, H. W., 1918 to 1920.
Drinkle, H. C., 1881 to 1887.
Dreisbach, M. E., 1888 to 1890; 1892-93.
Dill, T. H., 1899 to 1910.
Dunlap, S. W., 1900 —.
Danison, Homer, 1920 —.
Dilger, E. C., 1908 to 1919, 1921 —.
Dixon, D. P., 1912 to 1914.
Danison, O. N., 1917 to 1920.
Drumm, P. W., 1904 to 1909.
Euans, M. V. B., 1898-99.
Eyman, L. E., 1912 —.
Fry, P. H., 1910 to 1912.
Fountain, R. M., 1911 —.
Fisher, W. S., 1913 to 1918.
Fields, J. R., 1919 —.
Gardner, J. H., 1873 to 1879.
Good, N. W., 1897 to 1899.
Green, J. O., 1898-99, 1900 to 1903.
Gayman, C. W., 1899, 1900.
Grimes, J. F., 1904 —.
Halm, M., 1873 to 1893.
Hall, T. H., 1889.
Hawk, A. J., 1894 to 1897.
Hutchinson, W. F. 1912 to 1914.
Howard, E. C., 1917 —.
Jemison, D. H., 1920 —.

APPENDIX

Kirk, J. B., 1889 to 1893.
Kiefaber, A. B., 1905 to 1910.
Linville, B. F., 1921 ———.
Long, Henry W., 1881.
Lanning, W. A., 1909 to 1911.
Larkin, G. L., 1914 to 1916.
Mark, P. L., 1888 to 1891.
Miller, J. T., 1889 to 1898.
Montgomery, J. H., 1889 to 1898.
McCormick, J. R., 1890.
Miles, J. W., 1892 to 1900.
Monroe, C. A., 1895 to 1905.
Moore, C. H., 1897.
Mougey, J. W., 1898 to 1912.
Martin, F. C., 1899 to 1904.
Maynard, B. L., 1900 to 1902.
Meade, W. H., 1900 to 1903.
Miller, J. E., 1908 to 1910.
McDaniel, W. H., 1913 to 1915.
Montgomery, Wesley, 1915 ———.
Madden, A. L., 1916 ———.
Pleukharp, James, 1888.
Perry, L. W., 1899 to 1907.
Patterson, L. A., 1904 to 1909.
Priest, D. S., 1907 to 1909.
Radebaugh, W. H., 1906 to 1911.
Stanley, T. W., 1878 to 1880.
Sites, J. S., 1889 to 1907.
Sherwood, J. L., 1890-91.
Spencer, U. V., 1894.
Seeds, R. M., 1895-96.
Swinhart, F. M., 1910 to 1915.
Slutz, R. M., 1912 to 1920.
Shook, J. W., 1915 to 1917.
Trout, H. G., 1888 to 1916.
Tibbles, J. R., 1889 to 1895.
Turley, C. E., 1916 ———.
Vlerebome, A. B., 1909 to 1911, 1920 ———.
Weir, J. M., 1888 to 1891.
Wakefield, T. G., 1888.
Westervelt, H. B., 1894-95.
Wikoff, W. M., 1895 to 1905.
Weaver, W. J., 1897 to 1908.
White, P. E., 1910 to 1915.
Weller, J. W., 1911 to 1919.
Wilbur, H. H., 1916 ———.

APPENDIX

PRESIDENTS OF THE BOARD OF TRUSTEES

Battelle, C. D., 1873, 1877.
Benner, W. S., 1889.
Dann, J. W., 1878.
Euans, M. V. B., 1898.
Eyman, Lou E., 1916 ——.
Gardner, J. H., 1897.
Hall, T. H., 1885-86.
Kiefaber, A. B., 1905 to 1910.
Moore, C. H., 1896.
See, A. B., 1879 to 1884.
Sites, J. S., 1899 to 1904.
Swinehart, F. M., 1911 to 1915.
Tibbles, J. R., 1892 to 1895.
Weir, J. M., 1887-88, 1890-91.

VICE-PRESIDENTS

Benner, W. S., 1887-88.
Creighton, J. H., 1873.
Chadwick, L. S., 1897.
Dreisbach, M. E., 1889 to 1893.
Dill, T. H., 1908 to 1910.
Eyman, Lou E., 1912-13.
Fountain, R. M., 1911.
Fagan, Z. W., 1883.
Good, N. W., 1898.
Crimes, J. F., 1904.
Halm, M., 1876.
Hall, T. H., 1879, 1882, 1884.
Hawk, A. J., 1896.
Moore, C. H., 1895.
Miles, J. W., 1894.
Monroe, C. A., 1899, 1903, 1905.
Perry, L. W., 1906, 1907.
See, A. B., 1874, 1875.
Slutz, R. M., 1915 to 1920.
Vlerebome, A. B., 1914, 1921 ——.
Weir, J. M., 1885-86.

SECRETARIES

Bright, S. M., 1877, 1881 to 1888.
Filler, W. F., 1875.
Crimes, John F., 1912 ——.
Holliday, W. C., 1876.
Miller, J. T., 1889 to 1896.
Mougey, Joseph W., 1899 to 1911.
Rife, J. M., 1878 to 1880.
Westervelt, H. B., 1873-74.
Wikoff, W. M., 1899 to 1903.

APPENDIX

TREASURERS

Chandler, William, 1873 to 1875.
Drinckle, H. C., 1876 to 1878.
Fountain, R. M., 1912 ——.
Peters, O. E., 1879 to 1882.
Trout, H. G., 1883 to 1910.
Taylor, John, 1872.
Vlerebome, A. B., 1911.

EXECUTIVE COMMITTEE

Arbuckle, J. C., 1895-96.
Bright, S. M., 1873, 1875-76.
Brock, R. S., 1896.
Chandler, William, 1873-74.
Chadwick, L. S., 1884 to 1887.
Curtis, J. P., 1889 to 1894, 1897.
Chenoweth, E. J., 1911.
Dreisbach, M. E., 1888 to 1891.
Dunlap, S. W., 1908 ——.
Dilger, C. E., 1911.
Eyman, L. E., 1915.
Farringer, J. W., 1879 to 1882.
Frambees, A. G., 1880 to 1882.
Holliday, W. C., 1873 to 1879.
Halm, Michael, 1883 to 1888; 1892 to 1895.
Hutchinson, W. F., 1912 to 1914.
Kemper, J. F., 1875.
Kiefaber, A. B., 1905 to 1910.
Martin, F. C., 1899, 1900 to 1904.
Montgomery, Wesley, 1916 ——.
Rife, J. M., 1877.
Stanley, T. W. 1876-77.
Shook, J. W., 1917.
Trout, H. G., 1880 to 1910.
Vlerebome, A. B., 1913 ——.
Westervelt, H. B., 1873 to 1878.
Weaver, J. W., 1897 to 1907.
White, P. E., 1912.
Weller, J. W., 1914 to 1919.

BUSINESS MANAGERS

Bishop, G. W., 1907 to 1912.
Chadwick, L. S., 1883 to 1891 and 1897, 1898.
Dilger, E. C., 1913 to 1917.
Frambees, Col. A. G., 1879 to 1881.
Farringer, J. W., 1882.
Kennard, J. F., 1904 to 1906
Sites, J. S., 1892 to 1896.
Wikoff, W. M., 1899 to 1903.
Wilson, Frank E., 1917 to 1922.

APPENDIX

LOCAL MANAGERS AND GROUNDS SUPERINTENDENTS

Bishop, G. W., 1907 to 1909.
Dilger, E. C., 1910.
Ellis, Arch, 1911 to 1915.
Grimmsley, E. P., 1916 ——.
Kennard, J. F., 1884 to 1903.
Sturgeon, J. K., 1883.

SUPERINTENDENTS OF PROGRAM

In the days of the Tabernacle and of the Camp Meeting those who arranged and directed events were known as Superintendents of Religious Services. With the evolution of the Assembly the matter of program building became complex and required the long-time prearrangement of those who were expert in such matters. Following is a list of those who, through the years, have directed the religious activities and also of those who have functioned as Superintendents of Program, together with the years in which they served:

Arbuckle, J. C., 1888 to 1897.
Battelle, Cornelius D., 1873 to 1875.
Bright, S. M., 1878.
Baker, Purley A., 1895-96.
Creighton, Joseph H., 1874 to 1879.
Creighton, C. F., 1884, 1885, 1897.
Creighton, T. W., 1903.
Cherington, W. D., 1903, 1904.
Cherington, A. P., 1905.
Dixon, E. H., 1877.
Dick, W. V., 1892 to 1896.
Dillon, J. W., 1894.
Gardner, J. H., 1890 to 1894.
Good, N. W., 1899, 1900.
Hill, James, 1876, 1880.
Hirst, A. C., 1881 to 1883.
Hawk, A. J., 1897-98.
Hillman, J. L., 1898-99.
Jackson, J. C., 1886 to 1889.
King, I. F., 1876.
Keen, S. A., 1879 to 1887.
Lewis, H. B., 1908-09.
Miller, J. T., 1880.
Mullenix, J. H., 1886.
Mougey, J. W., 1895 to 1897.

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Magee, L. L., 1904.
McDaniel, W. H., 1915.
Riker, S. C., 1875.
Riker, A. B., 1887.
Spahr, B. N., 1873.
Stanley, T. W., 1873, 1875, 1878-79.
See, A. B., 1875.
Slutz, W. L., 1899 to 1902.
Sparks, L. C., 1901 to 1904.
Swinehart, F. M., 1905 to 1907.
Silverthorne, H. T., 1896 to 1899.
Scott, Herbert, 1910 to 1912.
Thomas, B. F., 1878.
Trout, W. W., 1900 to 1902.
Turley, C. E., 1916 to 1919.
Westervelt, H. B., 1881 to 1885; 1888 to 1891.
White, P. E., 1913-14.
Wilbur, H. H., 1919 ——.

Evangelists, Lecturers, and Other Workers

This list is incomplete. There is in existence no record of those who, through the years, have served as evangelists, lecturers, and other workers. There is no file of the programs annually published. It is with a profound regret that we have been compelled to compile this fragmentary list from such unsatisfactory sources of information. And yet we are sure that many will be glad to have even this for ready reference. The institute workers we have not included in this list, as they have been mentioned in the chapter on "Adventures in Education."

Anderson, Bishop W. F., 1908, 1917.
Booth, Ballington, 1901.
Booth, Mrs. Ballington, 1899.
Beauchamp, L. J., 1905.
Bryan, W. J., 1918, 1921.
Bovard, W. S., 1916.
Banks, L. A., 1897.
Boole, W. H., 1881.
Blodgett, C. W., 1902.
Barney, Mrs. J. K., 1904.
Boswell, C. M., 1903-04.
Bitler, J. S., 1884-85.
Bushong, J. W., 1882.
Bain, Colonel G. W., 1892.
Bashford, J. W., 1891.
Berry, Bishop J. F., 1892.
Biederwolf, W. E., 1906.
Baker, P. A., 1895, 1896, 1912.
Baker, Sheridan, 1886.
Bristol, Dr. Frank M., 1903.
Brummitt, Dan, 1915.
Buell, Dean, 1915.
Clark, Joseph, 1896, 1897, 1907.
Coborn, C. M., 1912 to 1916.
Carnine, R. A., 1921.
Carman, Dr. A., 1895.
Conklin, Mrs. Loma, 1917 to 1921.

APPENDIX

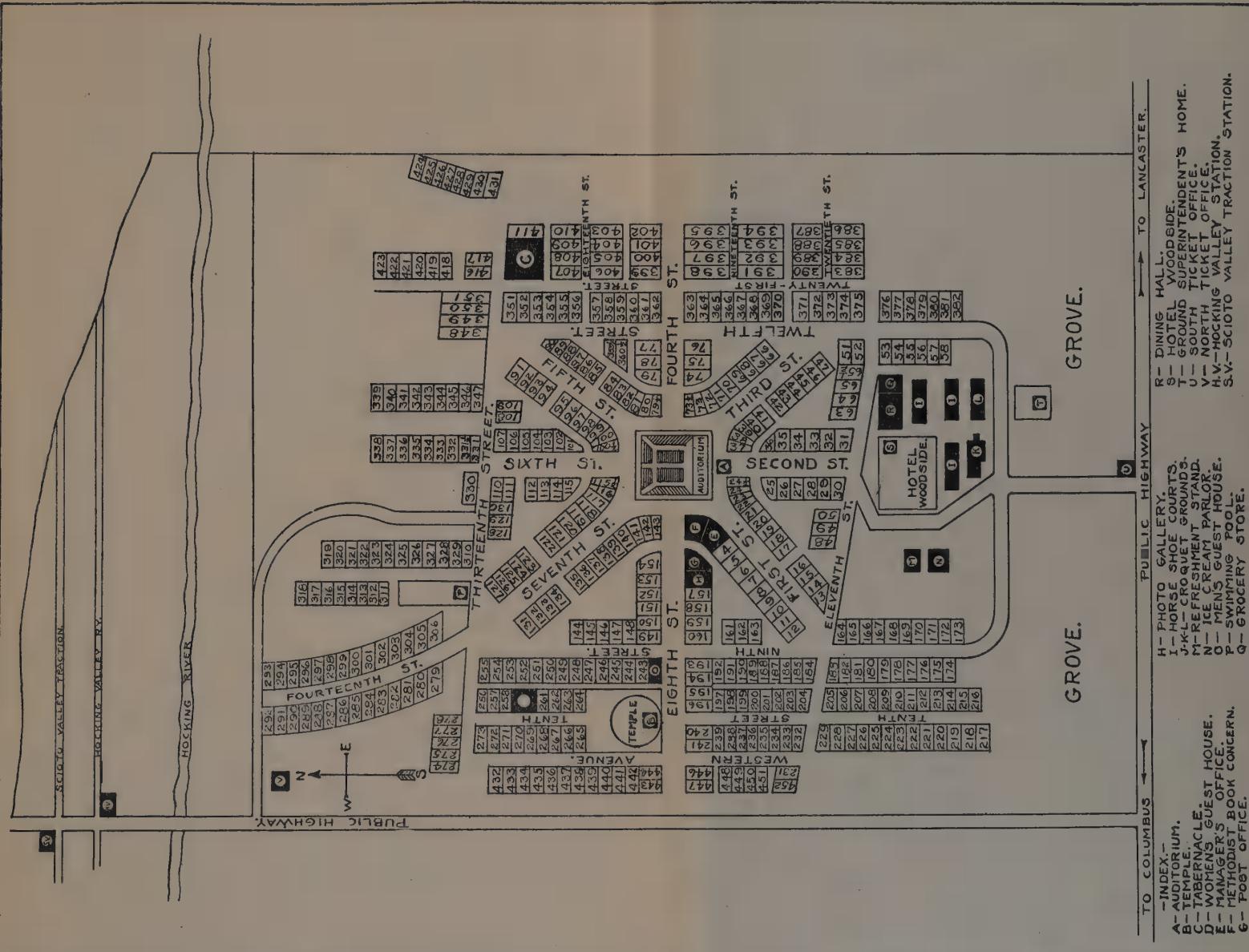
Conwell, Russell H., D.D., 1892.
Clayton, S. D., 1879.
Curtis, Mrs. Phœbe A., 1907.
Cranston, Bishop Earl, 1891.
Cadman, S. P., 1897, 1918.
Cannon, Senator Frank J., 1912.
Dawson, W. J., 1907.
Doty, F. A., 1902-03.
Fisher, Bishop F. B., 1915.
Fowler, Bishop C. H., 1896 to 1899.
Gardner, Mills, 1883.
Gordon, Miss Anna, 1916.
Gibson, W. H., 1892-93.
Galloway, Bishop C. B., 1905.
Goodell, C. L., 1912, 1919, 1920.
Gore, Senator Thomas P., 1912.
Hobson, Tillman, 1902.
Hoss, Bishop E. E., 1895, 1902.
Hanly, Governor J. B., 1908, 1912.
Hillis, John, 1898.
Hill, Dr. John Wesley, 1911.
Hobson, Richmond P., 1907.
Howard, General O. O., 1905.
Howard, C. N., 1921.
Henderson, Bishop T. S., 1914-15.
Henson, Dr. P. S., 1896.
Honeywell, I. E., 1911.
Howard, Clinton N., 1921.
Harrison, Thomas, 1879 to 1883.
Holmes, N. H., 1894-95.
Hudson, R. E., 1882 to 1884.
Hamilton, J. W., 1891.
Hadley, Herbert S., 1913.
Iliff, T. C., 1880.
Jones, Sam P., 1886-87, 1899, 1904 to 1906, 1908.
King, Professor Byron L., 1896.
Lowrey, Asbury, 1882-83.
Landrith, Ira, 1919-20.
Leonard, Adna B., 1879, 1883.
Lindsey, Judge Ben, 1911.
Lloyd, J. F., 1879-80.
Lawrance, Marion, 1899.
Mitchell, Bishop C. B., 1903, 1917.
Miller, R. B., 1907.
Morrison, C. H., 1891.
Moore, Bishop D. H., 1891, 1895, 1892, 1894.
McKinley, Governor William, 1892 to 1895.
Marine, H. A., 1884.
Mallalieu, Bishop W. F., 1885, 1895.
Mahon, S. K., 1916.
Nave, O. J., 1902.

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Nusbaum, C. W., 1910.
Ostrom, Henry, 1899.
Oliver, G. F., 1892.
Parkhurst, M. M., 1898-99.
Peck, Bishop J. T., 1880.
Payne, President C. H., 1882.
Quayle, Bishop William A., 1912.
Richards, T. D., 1911.
Rahl, H. F., 1917.
Randall, J. O., 1914, 1915.
Robinson, Mrs. Mary, 1877 to 1880.
Russell, Howard H., 1894.
Ranton, A. H., 1905.
Rowland, Rev. J. M., 1919.
Stuart, George R., 1899, 1902, 1904 to 1906, 1916 to 1920.
Spellmeyer, Bishop Henry, 1904.
Sheridan, W. F., 1906 to 1909.
Sunday, William A., 1911.
St. John, John P., 1893.
Stough, H. W., 1913.
Strong, Josiah, 1895.
Swank, Jesse, 1907.
Stevens, Waldo, 1917 to 1919.
Stewart, "Mother," 1883.
Small, Sam W., 1886-87, 1914.
Shell, A. E., 1892.
Smith, A. E., 1914, 1915, 1921.
Smith, Joseph H., 1893, 1894.
Tindley, C. A., 1918.
Taylor, Bishop William M., 1876, 1879, 1882, 1893.
Trego, Mrs. R. J., 1887.
Thoburn, Bishop J. M., 1876, 1880, 1887.
Taylor, George Lansing, 1891-92.
Vincent, Bishop John H., 1896.
Vincent, George E., 1907.
Van Anda, C. A., 1882.
Wickersham, L. B., 1907.
Woolley, J. G., 1895, 1911.
Wareing, Dr. E. C., 1916, 1920.
Worrell, Mrs. Ruth Mougey, 1917 to 1920.
Wilson, J. G., 1901.
Wilson, Bishop L. B., 1908.
Waters, Nacy M., 1902.
Walker, Rollin, 1919.
Waldorf, Bishop E. L., 1917.
Willis, Governor Frank B., 1915.
Wise, Rabbi Stephen S., 1915.
Wright, Seaborn, 1908.
Young, Jesse Bowman, 1902.

Evangelistic Chorus Leaders

Aten, George, 1898.
Collison, W. H., 1916, 1917.
Excell, E. O., 1886.
Fagan, Z. W., 1874 to 1886.
Fowler, C. H., 1920.
Hillis, John P., 1896.
Miles, C. N., 1906.
Miles, W. O., 1918-19.
Miller, Frank L., 1899.
Miller, E. F., 1905.
Roberts, R. W., 1912.
Rockey, Guy M., 1921.
Rodeheaver, Homer, 1909 to 1911.
Spooner, D. L., 1913 to 1915.
Rees, Mrs. Milton S., 1908.
Trout, Rev. W. W., 1890 to 1895, 1897, 1898, 1900, 1902,
1903.



The plat herewith presented was prepared by Mark Ruhl, of Columbus, Ohio. Following the general lines of the original survey, but altered to include the many features not contemplated in the beginning.

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Grimes, John Franklin.

The romance of the American camp meet-
golden jubilee etchings of the Lancaster
bly and camp meeting, 1872-1922, illustr
of the camp meeting as an American insti
Cincinnati, Printed for the Semi-centenn
commission by The Caxton press, 1922.
196p. illus., ports., fold. map. 21c

1. Camp-meetings. I. Title. II. Titl
Lancaster assembly and camp meeting.

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